

# **Ahyā Yāsā Nemanghā**

**To Him I Pray in Humble Adoration**  
(Ha 28.1)

**A Study of the Gathas of Prophet Zarathushtra  
containing the Text with Literal Translation  
into English and Commentary**

Sraotā gəušāiš vahištā avaēnatā sūcā manəhā  
āvarənā vīciθahyā narēm<sup>1</sup> x<sup>v</sup>axyāi tanuyē  
(Ha 30.2)

**Listen with (your) ears to the best, reflect with a clear mind  
To the two choices of decision, man by man, for his own self**

*Shirin Dara Contractor*



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## Foreword

I am a Parsee Zoroastrian by birth and have been brought up in a traditional Parsee family. I was conversant with the general customs of the religion, but all my life I wanted to know in detail about our religion, its tenets and teachings. As I spent most of my life working as a banker I was unable to pursue the same.

Then a relative informed me about the existence of classes for learning the language of our prayers, Avesta. Therefore, upon my retirement, I decided to study this language and joined the Sir Jamsetjee Jejeebhoy Zarthoshti and Mulla Feroze Madrassas, where such classes were conducted.

In the course of the study of this language and the translation of the prayers, I came to know a lot about our religion. It was then that I realized that our Prophet Zarathushtra's songs, which are known as the Gathas, chanted by him nearly 3500 years ago, had been handed down to us, primarily, through our oral tradition. Our religion is unique, thanks to the priests having passed down Zarathushtra's words. We can go right back to the original source of our religion and understand the teachings of Zarathushtra himself.

In the course of my studies, I studied the translation of about 5 chapters of the Gathas of Zarathushtra. It seemed to me miraculous that I could understand the language in which our very own Prophet spoke about 3500 years ago.

After completing my studies, I decided to study the complete Gathas, (total 17 chapters) since I consider the essence of our religion is in the Gathas. Since the Gathas are in poetic form and very terse, it is very difficult, to comprehend their meaning and spirit. Over a period of time, several scholars, Indian, Western and Iranian have attempted to translate and interpret the Gathas, in their own way, and therefore, one may find several different versions of the Gathas. I, first, collected the translation of each verse given by the following scholars

S. Insler; H. Humbach; I.J.S.Taraporewala; J.M.Chatterji; P. Ichaporia; B.T. Anklesaria; K.E. Kanga;

A.F. Khabardar (only Ahunavaiti Gatha); Mobed F. Azargoshasb; Hormazdiar Mirza.

As I studied each verse, I would arrive at the translation which I felt gave the closest interpretation. I soon realized that the translation which appealed to me the most was that of I.J. S.Taraporewala (IJST), as he had taken into consideration the grammar and the metre of the verse. Moreover, he had done a comparative study, at every step, with Vedic words, idioms and ideas. Finally, though this is my personal

opinion, he being a Zoroastrian, could understand the spiritual depth of the poems, which Western scholars were not able to comprehend.

I found that choosing only the translation did not make it easy to understand the inner depth of the verse. So I tried to comprehend the translation and made a sort of commentary in simple English, trying to understand what Zarathushtra must have desired to convey to his followers.

I feel that there must be several persons (like me) who do not know much about our religion, as was the case with me initially, especially about Zarathushtra's message . With this in view I decided to publish this book, so that Zoroastrians can read about Zarathushtra's message, which is the very foundation of our religion. I have tried to understand the thought behind each verse, usually referring to the comments of the above scholars, as also of D.J. Irani, Sorabji Naoroji Kanga, K.N.Wadia. In my explanation I have often quoted from their writings in order to comprehend the meaning better.

The more I read and re-read what I have written, the more I find that I have not yet fully grasped the Spirit of the Gathas. However, I hope this book may be useful to others as an introduction to our religion and this may urge others to study further the Gathas of Zarathushtra.

I cannot end without offering my deepest gratitude to my teachers, all of whom, Ervad Dr. Rohinton Peer, Ervad Dr. Ramiyar Karanjia and Ervad Dr. Pervez Bajan, have given their valuable time and insight whilst teaching me Avesta and helping me with this book.

I also thank my friends and colleagues who have helped me in getting this book published, by typing out the manuscript and giving valuable inputs.

Mumbai

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## **An Introduction to the Gathas**

Zarathushtra Spitama, the Prophet of Ancient Iran, propounded a monotheistic religion dating as far back as around 3500 years, nearly 1500 years before the birth of Jesus Christ and 2000 years before Prophet Mohammed. Zarathushtra's religion is recognized as the oldest monotheistic Aryan religion in the world.

His teachings were propagated in the language of that time, which is known as the Avesta. They have been brought down to us by our oral tradition up to the time they were committed to writing.

In the course of time, a large part of the Scriptures in Avesta were destroyed and only a part of them have survived, at present. Among the extant scriptures are the actual utterances attributed to Prophet Zarathushtra, which He chanted to his followers by way of songs, and which are known as the Gathas.

It is to be appreciated that Zarathushtra's message is meant for all of mankind and for all ages. Zarathushtra was not only the Prophet of Iran but He is considered as the Universal Prophet because of His Eternal Message of Truth, cultivating a Spiritual Mind, Faith and Service to mankind.

The Gathas form a section of the Yasna text consisting of 17 chapters out of the 72 chapters of the Yasna. They are five in number. They are :-

Ahunavaiti Gatha	Yasna Hā 28 to 34 -	7 Hās (Chapters)
Ushtavaiti Gatha	Yasna Hā 43 to 46 -	4 Hās (Chapters)
Spenta Mainyu Gatha	Yasna Hā 47 to 50 -	4 Hās (Chapters)
Vohu Xshathra Gatha	Yasna Hā 51 -	1 Hā (Chapter)
Vahishta Ishti Gatha	Yasna Hā 53 -	1 Hā (Chapter)
	Total	17 Hās (Chapters)

The Gathas form the very basis and foundation of the religion of the Mazdayasnis, the foundation on which the ethics and principles of the Zoroastrian religion are broadly based. They are the Spiritual Heritage of the Zarathushtrians.

The Athravans (Priests) of the Zoroastrian Religion have kept them alive for timeless ages by means of their recitations from memory and from writings, despite being subjected to repeated cycles of destruction. The Gathas and other scriptures were first destroyed by Alexander the Accursed around 330 BC, then again by the Arabs after the downfall of the Sassanian Empire in the 7<sup>th</sup> Century AC and once

again suffered further destruction during the dark ages of the 11<sup>th</sup> to 13<sup>th</sup> Century AC in Iran.

The Gathas (the sacred hymns) of the Prophet Zarthushttra are an important document from the spiritual, social and historical point of view. In Yasna 55.2 it is stated – ‘Gathas are the source of spiritual nourishment and protection; they are spiritual food and raiment for the soul.’

It is known that each of the five Gathas must have been composed at different times in the life of Zarathushtra and a range of highly philosophical thought arises from them and these thoughts are so practical that not only have they stood the test of time, they will serve as a beacon for mankind in the years to come.

I J S Taraporewala writes –

The Gathas are spiritual in the fullest sense of the term. Therefore, it is essential to lift up their message to Spiritual Heights and never to understand them at the ordinary earthly level. This was the main reason why no **previous rendering** of the Gathas brought solace and inspiration to my soul. All of them have spoken of ‘cattle’ and ‘fodder’ and ‘pasture’ as constituting the main theme of the Gathas. -----In the Bible the Lord Jesus Christ is spoken of as the ‘Good Shepherd’ and his message speaks of ‘sheep’ and ‘folds’. Still none would venture to assert that the New Testament is a text book on the care of sheep. Similarly the Lord Shri Krishna has been depicted as the ‘Divine Cowherd (Gopala)’, dwelling amongst pastures and surrounded by cows. The Lord Shiva bears the name of Pashupati (Lord Of Cattle). Still no one has ever ventured to suggest that the worship of Krishna and Shiva is based upon cattle tending. **I plead for a similar treatment of the Gathas –**

## **Monotheism**

Zarathushtra uplifted the concept of God from the paganism and polytheism of the ancient world into a resplendent monotheism – one Supreme Being bearing the name ‘Ahura Mazda’ – the point of Origin of the Universe, its Creator, Preserver and Developer.

Zarathushtra has given a double name to the Supreme Being, the Creator of the Universe - ‘Ahura Mazda’, ‘Ahura’ meaning the ‘Lord of Life’ and ‘Mazda’ meaning the ‘Creator of Matter’. The Supreme Being is recognized as the Creator of the Universe (Ha 44.7), the all Powerful and Divine (Ha 43.4), the Omniscient (Ha



45.4), the Sole and Supreme Judge (Ha 29.4) and the One who Remembers All (**hātā marānē**) (Ha 32.6).

Keki Bhote writes—

Ahura Mazda's transcendence is cosmological rather than the political, historical, personalized and confining versions in Judaism, Christianity and Islam —

It is amazing to find that in such an ancient time Prophet Zarathushtra was able to visualize and expound several universal fundamental truths and concepts, some of which are given below :-

### **The Cosmic Law of Asha**

Asha literally stands for righteousness and truth. However Asha is also the changeless Eternal Law of God, His First Plan according to which the Universe has come into being and obeying which it is progressing towards its destined fulfillment.

K.R.Bhote states —

Zarathushtra postulates that just as there are physical laws that govern the material Universe — the law of gravity, the movements of the stars and planets (Ha 44.4 and 44.5) — there are corresponding spiritual laws that govern the relationships in the human arena. Good and Evil and a symbolic Heaven and Hell are, in reality, adherence to or deviation from the Universal Law of Asha.

—

As far as human beings are concerned, that part of the meaning of Asha Vahishta which we should develop within ourselves is the Divine quality of Truth and Righteousness. It is easy to be truthful when our own interests are not at stake, but that man is really truthful who sticks to the truth in the most critical situation. Our prayer 'Ashem Vohu' clearly states this, that man is most happy who is truthful for the sake of truthfulness.

### **Vohu Manah — the Good Mind**

In the Gathas, Zarathushtra constantly states that one must aspire to and incorporate within ourselves the Divine attributes of Ahura Mazda, one of which is Vohu Manah or the Good Mind or the highest Spiritual Wisdom.

Goodness merely in its passive state is not enough. It means a mind working for the good and welfare of others and for oneself. In the Avesta we are taught that the mind has two qualities, innate intellect and acquired wisdom. It is the duty of every Zarathushtrian to perfect his god-given innate intelligence with education and knowledge in order to attain wisdom.

But Zarathushtra lays the greatest emphasis on following the path of Asha or righteousness which alone, according to him, will lead mankind towards Vohu Manah or Spiritual Wisdom.

### **Freedom of Will and Choice**

Zarathushtra formulated a religion with no dogmas, no commandments, no compulsions. Man is endowed with reason, with freedom of thought, word and deed. He is free to choose between good and evil.

But with the gift of Vohu Manah, he can be encouraged to adhere to the righteous path, the Law of Asha. However, Zarathushtra also warns that freedom for man's actions goes hand in hand with responsibility for the consequences of such actions. If he chooses the wrong path, he suffers inner angst, insecurity and depression even though this may not be apparent to others. By contrast if man chooses the path of Asha, he is flooded with the warm glow of inner tranquility, peace of mind and a radiant happiness. As stated in Gatha Ushtavaiti Ha 43.5 –

akəm akāi, vaḡhuhīm ašm vaḡhaovē  
evil unto the wicked, good blessing unto the good

Zarathushtra's main emphasis is on the here and the now – on life on earth. At center stage is the mind of man. It is the mind that creates a virtual heaven or a virtual hell. Each confirmation to the Law of Asha, through good thoughts, good words, good deeds, is a glimpse of heaven. Each deviation from the law of Asha, is a bit of hell.

### **Doctrine of Twin Mainyus (Ha 30 and 45)**

The doctrine of dualism mentioned by Zarathushtra in connection with the human mind has nothing to do with the later theology, which talks of two mighty beings like Spenta Mainyu and Angra Mainyu, who are distinct from and always opposed to one another.

In Ha 30 and 45 of the Gathas, the twin 'mainyu' are not any two entities opposing one another, but they merely represent the two mentalities of a thinking human mind, at times good and at times evil.

The doctrine of the twin ‘mainyu’ thus refers to the mental activities of a thinking human mind which, according to Ha 30, at times chooses good and becomes ‘vahyo’ better, and at other times chooses evil and becomes ‘aka’ evil. It is because the human mind, in the course of its existence, does not remain fixed in any one or the other state of mind, but because of its free will, it oscillates between the two in its lifespan, that Zarathushtra uses the word ‘vahyo’ and ‘spanyao’ in the comparative degree.

As man is not yet a wholly good being or by nature a wholly evil being, this mental process of selection between good and evil occurs again and again during his lifetime. In Ha 30.11 Zarathushtra states that the man who chooses evil, suffers for a long time. This shows that Zarathushtra has not conceived of evil as something permanent in its nature in the constitution of human beings. Zarathushtra does not believe in the substantiality of evil nor in original sin, which cannot be conquered by man through his own exertions. It is man who gives substance to evil and makes it a reality when he chooses to use his inborn capacity for wickedness instead of that for good.

According to Zarathushtra the key to the destruction of wickedness, therefore, lies in man’s hands, by making a choice towards goodness instead of wickedness. By doing so, man can contribute to the moral and ethical perfection of the world. When he does that, he makes a positive impact on persons surrounding him, his family, society and country. He thus progressively contributes to making the world around him more morally and ethically perfect.

### **Vohu Xshathra**

This means the Divine Sovereign Power of Ahura Mazda. In the case of human beings this means human energy or power to serve mankind, by bringing truth, love and service to fruition.

All mortals have some influence or power, small or great, which they wield in the world. If all this power and influence from the lowest grade to the highest is used only for selfless purposes, only for the good and welfare of others, then perfect justice will prevail, a sense of equality and fraternity will rule in the land. A perfect world state, a veritable Kingdom of Heaven, the final meaning of ‘Xshathra Vairya’ will be established in this world.

Historians and scholars record the fact that Cyrus the Great and his successor Darius the Great were just, wise and great rulers. They were not so by accident, but because of their Persian culture, which had at its back the teachings of Zarathushtra.

These Kings considered themselves the representatives of the Divine Xshathra of Ahura Mazda and therefore used the powers they commanded for the good of others in the true spirit of the word Xshathra, as the Great Father Ahura Mazda would do.

### **Spenta Armaiti**

Armaiti literally means righteous thought, but the deeper meaning is Divine Service and Devotion to God and to Truth and service to all. This would lead thoughts, words and deeds towards Truthfulness.

In Ha 31.12 Zarathushtra says that when a man wavers in his selection between right and wrong, when he hesitates and is inclined to go the wrong way, Spenta Armaiti comes and pleads with the wavering man to guide him towards truth.

### **Haurvatat –Perfection and Happiness**

Haurvatat embodies Ahura Mazda's Perfection. In human beings it means the capacity to perfect one's soul by living righteously and loving and serving all Creations in this earthly life.

However, under this term Haurvatat, physical well-being is also included and it becomes the duty of man to attain physical perfection under the Zarathushtrian religion. Our bodies must, therefore, be kept not only pure, but in perfect health. The welfare and physical well-being not only of ourselves but of our household, city and country become a sacred duty.

Consequently all the requirements of sanitation and hygiene must be observed by true Zarathushtrians as a religious duty.

In Ha 48.5, we come across a line, 'yaož dā mašyāi aipī zəθəm vahištā' meaning 'purity is the best for mankind since birth (and throughout life)'. This is the basis for an important doctrine of the religion, that is, of purity and cleanliness, both of the body and of the mind. The Zarathushtrian religion does not enjoin neglect or torture of our physical body, because purity of the body is an emblem of the pure mind.

### **Ameretat – Immortality**

Ameretat embodies Ahura Mazda's Immortality and for human beings, it is the capacity to achieve immortality of one's soul by following the path of Asha, Vohu Manah and Xshathra.

In the Gathas Zarathushtra has given abstract ideals which are attributes of Ahura Mazda –

<b>Avesta form</b>	<b>Later form</b>	<b>Translation</b>
Vohu Manah	Bahman	the Spiritual Good Mind
Asha Vahishta	Ardibehesht	the Best Asha
Xshathra Vairya	Shehrever	the Divine Power
Spenta Armaiti	Spendarmand	Faith and Devotion
Haurvatat	Khordad	Perfection
Ameretat	Amardad	Immortality

These abstract ideals have been expanded in later literature of Zarthushtrian theology in personified forms and called the Amesha Spentas or the Holy Immortals. The Amesha Spentas are seven in number as Ahura Mazda's name has been included at the head.

Zarathushtra's abstract ideals of the Divine Attributes of Ahura Mazda have been expanded in the later literature to indicate that every individual can so develop in himself or herself, these divine attributes of Ahura Mazda, in this very life on earth so that he or she would be blessed with perfection and happiness in this life and will lead to immortality of the soul in the next.

### **Equality of the Sexes**

The Gathas stress that the foundation of human society is the family. This foundation leads to the structures of town, state, country and the whole world.

At least 3500 years ago, when women were treated as chattels (as is even today), Zarathushtra elevated women to be every bit as equal to men, enjoying the same rights in a free and responsible society. Superiority lies not in the dominance of one sex over the other but in adherence to the path of Asha.

In Ha 53.5, Zarathushtra addresses the maidens and the youths uniting in marriage and teaches them how to practice in their daily lives, the lofty ideals of Truth (Asha) and Good Mind (Vohu Manah). Zarathushtra makes no distinction between the young men and women and treats them equally in his address.

The teaching of Zarathushtra has always contemplated a healthy and useful life lived in the world and fulfilling all one's obligations in life. Hence at no period in the history of the Zarthushtrian religion has there been any teaching about sanyasa or renunciation of worldly obligations.

## **Protection of Mother Earth and the Environment**

The protection of the environment and Mother Earth is also manifested in Zarathushtra's teachings. Environmental issues which today we are battling over at the global level, was an aspect of Asha, the Law of Nature and the Law of the Universe. Later Avestan writings state that the defilement of earth, air, fire, water, in any form or degree is considered a trespass on nature and the Law of Asha.

## **The Ultimate Goal**

Zarathushtra's vision is that of a world moving towards perfection. Zarathushtra teaches his followers to live a full and useful life in this world. Man's role in this world is to leave it a little better than when he entered it, through good thoughts, good words, and good deeds.

Zarathushtra also gives the key to happiness in one sentence in the opening verse of Ushtavaiti Gatha 43.1, where he says 'happiness unto him through whom happiness (comes) to others'.

**The Gathas of Zarathushtra (containing his teachings), are the most precious and the most unique heritage of our Parsee and Iranian Zoroastrians. It is all the more essential that they are kept alive for the generations to come.**

**It is also our duty to remember them at all times, to chant them and to keep them always alive, in our daily lives, in our thoughts, words and deeds.**

**‘aθā nā aṇhaṭ yaθā hvō vasaṭ  
so shall it be unto us just as He wills’.**

## Transcription of certain Avesta letters

Transcription of most of the Avestan letters are from the English alphabet but some are adopted from the Greek alphabet and a few special characters have been introduced.

Given below are only those letters transcribed in the Greek alphabet and the special characters with their pronunciation.

Characters	Pronunciations
$\bar{a}$	f <u>a</u> ther
$\vartheta$	r <u>e</u> d
$\bar{\vartheta}$	r <u>e</u> d
$\bar{t}$	f <u>ee</u> t
$\bar{u}$	sh <u>oo</u> t
$q$	Fr <u>an</u> ce
$\bar{a}$	c <u>ow</u>
$\vartheta\vartheta$	b <u>ere</u> t
$\bar{e}$	s <u>a</u> y
$\bar{o}$	g <u>o</u>
x	<u>Kh</u> an
$x^v$	<u>Khv</u> $\bar{a}b$
$\gamma$	<u>Gh</u> ana
$\eta$	so <u>ng</u>
$\acute{\eta}$	playi <u>ng</u>
$\acute{t}$	p u <u>t</u>
$\vartheta$	ba <u>th</u>
$\delta$	a <u>dh</u> ere
$\eta$	gru <u>n</u> t
$\check{s}$	har <u>sh</u>
$\check{s}$	a <u>sh</u> ame
$\check{s}$	<u>Sh</u> yam
$\check{z}$	a <u>z</u> ure
c	<u>ch</u> air

# **GATHA AHUNAVAITI**

## **Ha 29**

### **Introduction**

When Zaraθuštra received his revelation from Ahura Mazdā, he would necessarily have to introduce himself and his ideas to the people, in order to convey his message to them. Ha 29 appears to be an introduction of himself to those people. One must understand that at that time, there was no access to reading and writing, so the people had to rely on oral narration.

This Ha has been made into a fascinating story of how Geush Urvan (the Soul of the Earth) laments about the violence and savagery, prevalent on the Earth at that time and asks her Creator for protection. The soul of the earth may be taken literally as the Spirit of the Earth or as a metaphorical expression to indicate the people living on the earth, who were tired of the savagery and violence and who asked the Creator for help.

It is shown in this Ha, how finally, Ahura Mazda declares that according to Him, Zaraθuštra should be appointed as His Protector/Shepherd.



## Ha 29.1

xšmaibya<sup>1</sup> gəuš<sup>2</sup> urvā<sup>3</sup> gərəždā<sup>4</sup>  
kahmāi<sup>5</sup> mā<sup>6</sup> θwarōždūm<sup>7</sup> kə<sup>8</sup> mā<sup>9</sup> taša<sup>10</sup>  
ā<sup>11</sup> mā<sup>12</sup> aēšmō<sup>13</sup> hazascā<sup>14</sup> rəmō<sup>15</sup>  
āhišuyā<sup>16</sup> dərəšcā<sup>17</sup> tavišcā<sup>18</sup>  
nōi<sup>19</sup> mōi<sup>20</sup> vāstā<sup>21</sup> xšma<sup>22</sup> anyō<sup>23</sup>  
aθā<sup>24</sup> mōi<sup>25</sup> sqstā<sup>26</sup> vōhū<sup>27</sup> vāstryā<sup>28</sup>

Unto<sup>1</sup> You<sup>1</sup> the soul<sup>3</sup> of<sup>2</sup> the Earth<sup>2</sup> (Geush Urvan) lamented<sup>4</sup>.  
For<sup>5</sup> whom<sup>5</sup> have You<sup>7</sup> shaped<sup>7</sup> me<sup>6</sup>? Who<sup>8</sup> has<sup>10</sup> fashioned<sup>10</sup> me<sup>9</sup>?  
Wrath<sup>13</sup>, violence<sup>14</sup>, savagery<sup>15</sup>,  
outrage<sup>17</sup> and (brute) force<sup>18</sup> oppress<sup>11 & 16</sup> me<sup>12</sup>.  
(There is) not<sup>19</sup> for<sup>20</sup> me<sup>20</sup> a protector<sup>21</sup> other<sup>23</sup> than<sup>23</sup> You<sup>22</sup>.  
Do You<sup>26</sup>, therefore<sup>24</sup>, provide<sup>26</sup> for me<sup>25</sup> a good<sup>27</sup> protector<sup>28</sup>.

### Commentary:

The people of the earth or the Soul of the Earth were tired of the savagery and violence on the earth. They, therefore, cried out to the One who had created the Earth, to provide for them a good protector.

The imagery used throughout the Gaθas is from farming and agricultural pursuits, since at that time, it was, basically, an agrarian society. It is, however, wrong to understand the message of the Gaθas to refer literally to only cows and fodder.

By taking the Gaθas literally as referring to cattle and agriculture, a wrong theory is built up that Zaratuštra was only a social reformer who brought the Iranians from a nomadic style of living to an agricultural civilization. Most of the Western scholars have propagated this very view which has led to the fundamental spiritual message of Zaratuštra being relegated to the background.

The word gāv in Avesta is the same as gāu in Sanskrit. In the Rigveda gāu is certainly used in the sense of the Earth or Mother Earth. There is a close affinity between the oldest form of the Avesta language and the Vedas and we may, therefore, safely assume that gāv in Avesta can also be taken to mean the Earth or Mother Earth, instead of ‘cow’ as translated by Western scholars. **Geush Urvan is, therefore, translated here as the ‘Soul of the Earth’.**

In the case of ‘Vāstā’ Western scholars take this word as herdsman or shepherd. In the context of this verse, the word means the Protector or Saviour, not literally herdsman or shepherd. **It might be relevant at this juncture to point to the Biblical representation of Christ as the ‘Good Shepherd’.**

## Ha 29.2

adā<sup>1</sup> tašā<sup>2</sup> gəuš<sup>3</sup> pərəsaŋ<sup>4</sup> ašəm<sup>5</sup>  
kaθā<sup>6</sup> tōi<sup>7</sup> gavōi<sup>8</sup> ratuš<sup>9</sup>  
hyaŋ<sup>10</sup> hēm<sup>11</sup> dātā<sup>12</sup> xšayaŋtō<sup>13</sup>  
hadā<sup>14</sup> vāstrā<sup>15</sup> gaodāyō<sup>16</sup> θwaxšō<sup>17</sup>  
kām<sup>18</sup> hōi<sup>19</sup> uštā<sup>20</sup> ahurəm<sup>21</sup>  
yē<sup>22</sup> drəgvōdabīš<sup>23</sup> aēšəməm<sup>24</sup> vādāyōi<sup>25</sup>

Then<sup>1</sup> the Creator<sup>2</sup> of the Earth<sup>3</sup> asked<sup>4</sup> Aša<sup>5</sup>,  
have<sup>6</sup> you<sup>7</sup> a (Spiritual) Lord<sup>9</sup> for<sup>8</sup> the Earth<sup>8</sup>  
who<sup>10</sup> may<sup>13</sup> be able<sup>13</sup> to provide<sup>12</sup> her<sup>11</sup>  
with<sup>14</sup> fostering<sup>16</sup> zeal<sup>17</sup> and protection<sup>15</sup>.  
Whom<sup>18</sup> do you<sup>20</sup> wish<sup>20</sup> (to be) her<sup>19</sup> (temporal) Lord<sup>21</sup>  
who<sup>22</sup> may repel<sup>25</sup> the violence<sup>24</sup> (produced) by the followers<sup>23</sup> of evil<sup>23</sup>.

### Commentary:

In this verse Ahura Mazda is asking Aša whether there is a Spiritual Lord (Ratu) for the Earth who is truthful and righteous so that he may be able to provide protection for her. Ratu in Gaṭas and Avesta has always a spiritual significance and indicates the person who has reached Spiritual Truth.

In the second last line Ahura Mazda also asks Aša whom he wishes to be the Earth's Temporal Lord (Ahu), who may repel the violence produced by the followers of evil. This means that Ahura Mazda desires that the Spiritual Lord (Ratu) should also combine the energy and zeal of the Temporal Lord (Ahu). Ahura Mazda desires that the real Protector should fight the oppressors on the spiritual level.

However, the Soul of the Earth, when asking Ahura Mazda for protection, has only been thinking of a powerful Temporal Lord, who would defeat the Earth's oppressors in battle.

The Creator of the Earth is Ahura Mazda. Aša is one aspect of Ahura Mazda which stands for Truthfulness, Righteousness. Aša also stands for the Eternal Law of Ahura Mazda or Cosmic Law, i.e., Ahura Mazda's plan for the Universe.

Ahura Mazda has been described several times in the Avesta as "He who is the highest in Aša, who has advanced farthest in Aša." In the Gaṭas Ahura Mazda is described as being "of one accord with Aša." This means that Aša is raised to the level of Ahura Mazda Himself. One can, therefore, say that Aša is the Eternal Law of Ahura Mazda, His plan for the Universe. In this verse when it is said that Ahura Mazda asks Aša for his opinion, it is more a rhetoric style of speaking or writing since Aša is a part of Ahura Mazda.

## Ha 29.3

ahmāi<sup>1</sup> aṣā<sup>2</sup> nōi<sup>3</sup> sarəjā<sup>4</sup>  
advāēšō<sup>5</sup> gavōi<sup>6</sup> paiti<sup>7</sup> mrava<sup>8</sup>  
avaēšqm<sup>9</sup> nōi<sup>10</sup> vīduyē<sup>11</sup>  
yā<sup>12</sup> šavaitē<sup>13</sup> ādrəng<sup>14</sup> ərašvāhō<sup>15</sup>  
hātqm<sup>16</sup> hvō<sup>17</sup> aojištō<sup>18</sup>  
yahmāi<sup>19</sup> zavəng<sup>20</sup> jimā<sup>21</sup> kərədušā<sup>22</sup>

Unto<sup>1</sup> Him<sup>1</sup> Aṣā<sup>2</sup> replied<sup>7,8</sup> :- There is no<sup>3</sup> helper<sup>4</sup>,  
free<sup>5</sup> of malice<sup>5</sup>, for the Earth<sup>6</sup>.  
Those<sup>9</sup> yonder<sup>9</sup> ones<sup>9</sup> do not<sup>10</sup> know<sup>11</sup>  
how<sup>12</sup> to make<sup>13</sup> the lowly<sup>14</sup> ones<sup>14</sup> righteous<sup>15</sup>.  
Of<sup>16</sup> the living<sup>16</sup> ones<sup>16</sup>, he<sup>17</sup>, indeed<sup>17</sup>, (is) most<sup>18</sup> powerful<sup>18</sup> (spiritually)  
unto<sup>19</sup> whom<sup>19</sup> I<sup>21</sup> come<sup>21</sup> for help<sup>22</sup> on invocation<sup>20</sup>.

### Commentary:

The Aṣa of Ahura Mazda i.e., the part of Ahura Mazda which stands for righteousness and truth, replies to Ahura Mazda's query. He says that of all the people on Earth, he does not know of any person who is free of malice and who would know how to make the lowly or wicked ones (i.e. the untruthful ones) righteous. However, Aṣa feels that of the living ones, the one person who would be the most powerful spiritually is the one who would ask for his (Aṣa's) help and to whom he shall come as helper whenever invoked.

The implied meaning is that not only for Zaratuštra, but for any individual, who desires to be truthful and righteous and who reaches towards Aṣa(righteousness), Ahura Mazda will help to make him spiritually powerful.

## Ha 29.4

mazdā<sup>1</sup> sax<sup>2</sup>ārē<sup>2</sup> mairištō<sup>3</sup>  
yā<sup>4</sup> zī<sup>5</sup> vāvərəzōi<sup>6</sup> pairīcīrōi<sup>7</sup>  
daēvāišcā<sup>8</sup> mašyāišcā<sup>9</sup>  
yācā<sup>10</sup> varəšaitē<sup>11</sup> aipīcīrōi<sup>12</sup>  
hvō<sup>13</sup> vīcirō<sup>14</sup> ahurō<sup>15</sup>  
aθā<sup>16</sup> nē<sup>17</sup> aṇha<sup>18</sup> yaθā<sup>19</sup> hvō<sup>20</sup> vasa<sup>21</sup>

Mazda<sup>1</sup> is the most<sup>3</sup> mindful<sup>3</sup> of<sup>2</sup> the plans<sup>2</sup>  
which<sup>4</sup> have verily<sup>5</sup> been wrought<sup>6</sup> before<sup>7</sup>  
By<sup>8</sup> the daevas<sup>8</sup> and<sup>9</sup> by the<sup>9</sup> mortals<sup>9</sup>  
and<sup>10</sup> which<sup>10</sup> will be<sup>11</sup> wrought<sup>11</sup> hereafter<sup>12</sup>.  
Ahura<sup>15</sup> is the Sole<sup>13</sup> Judge<sup>14</sup>,  
so<sup>16</sup> shall<sup>18</sup> it be<sup>18</sup> unto<sup>17</sup> us<sup>17</sup> just<sup>19</sup> as<sup>19</sup> He<sup>20</sup> wills<sup>21</sup>.

### Commentary:

There are various interpretations as to who has spoken these words. I J S Taraporewala says that Aša continues to speak after Ha 29.3. Mills attributes verse 4 and 5 to Zarθuštra saying that ‘a verse or verses may have fallen out’. However, it appears that verse 4 and 5 are spoken by Zarθuštra, especially since in the last line it is said –‘so shall it be unto us just as He wills’. Here the ‘us’ will stand for the people of the Earth and naturally Aša will not be included in the ‘us’.

In this verse monotheism is clearly stated “Mazdā sax<sup>2</sup>ārē<sup>2</sup> mairištō<sup>3</sup>” meaning “Mazda is aware of whatever has been done before by men and daevas and of what will be done by them hereafter” and “hvō vīcirō ahurō” meaning “Ahura is the sole judge of these actions.”

## Ha 29.4 (contd)

The name ‘Ahura Mazda’ is a double name and it means Lord of Life (Ahura) and the Creator of Matter (Mazda). He is thus recognized as the Lord of Life as well as of Matter. In the Gathas these two names are used according to the Life side or matter side and sometimes the double name is also used. Here, in this verse, Mazda is used when speaking about the plans wrought by human beings and Daevas on the earth i.e. the corporeal side and Ahura is used as the Spiritual side, when He judges the actions of the human beings and Daevas.

In the last line it is said: **Let it be unto us just as He wills.** Man is not alone, there is a wise judge at the head of the world and one should leave it to Him to rectify the wrongs and submit to His decision. **This line captures the Spirit of the first line of the Divine Prayer ‘Ahuna Vairya’ (Yatha Ahu Vairyo).**

## Ha 29.5

aṭ<sup>1</sup> vā<sup>2</sup> uṣtānāiš<sup>3</sup> ahvā<sup>4</sup>  
zastāiš<sup>5</sup> fr̥nəmnā<sup>6</sup> ahurāi<sup>7</sup> ā<sup>8</sup>  
mā<sup>9</sup> urvā<sup>10</sup> gəuścā<sup>11</sup> azyā<sup>12</sup>  
hyaṭ<sup>13</sup> mazdqm<sup>14</sup> dvaidī<sup>15</sup> fərasābyō<sup>16</sup>  
nōi<sup>17</sup> ərəžəjyōi<sup>18</sup> frajyāitiš<sup>19</sup>  
nōi<sup>20</sup> \*f̥ṣuyəntē<sup>21</sup> drəgvasū<sup>22</sup> pairī<sup>23</sup>

Then<sup>1</sup>, verily<sup>2</sup>, we two<sup>4</sup> (Zaraθuštra and Geush Urvan) with uplifted<sup>3</sup>  
hands<sup>5</sup>, would be<sup>6</sup> praying<sup>6</sup> unto<sup>7,8</sup> Ahura<sup>7,8</sup>  
(we two) my<sup>9</sup> soul<sup>10</sup> and (that) of the fertile<sup>12</sup> earth<sup>11</sup>  
so<sup>13</sup> that<sup>13</sup> (we two) may<sup>15</sup> urge<sup>15</sup> Mazdā<sup>14</sup> with<sup>16</sup> entreaties<sup>16</sup>.  
(May there) not<sup>17</sup> (be) harm<sup>19</sup> to the right<sup>18</sup> living<sup>18</sup> ones<sup>18</sup>  
nor<sup>20</sup> \*prosperity<sup>21</sup> among<sup>23</sup> the followers<sup>22</sup> of druj<sup>22</sup>.

\* f̥ṣuyəntā - taken to mean nourishment or prosperity, as per J.M.Chatterji, who considers this as ‘prosperity’ from Sanskrit –

### Commentary:

Mills also takes this verse as spoken by Zaraθuštra. I.J.S. Taraporewala thinks Aṣa continues to speak as in verses 3 & 4. However, it seems apparent that Zaraθuštra is continuing to speak in this verse, specially because of the supplicatory and prayerful attitude.

Since in Ha 29.4, Zaraθuštra has stated that Ahura Mazda is the Sole Judge, in this verse he and the people of the Earth, turn to Him with prayers, to ensure justice for the truthful and righteous persons so that they may not be harmed and they also hope that the deceitful ones should not prosper.

In the first and second line, Zaraθuštra says that we two would be praying unto Ahura. The ‘we two’ is presumably Zaraθuštra and Geush Urvan, which means the Spirit and Soul of the people of the Earth.

## Ha 29.6

aṭ<sup>1</sup> ā<sup>2</sup> vaocaṭ<sup>3</sup> ahurō<sup>4</sup> mazdā<sup>5</sup>  
vīdvā<sup>6</sup> vafūš<sup>7</sup> vyānayā<sup>8</sup>  
nōiṭ<sup>9</sup> aēvā<sup>10</sup> ahū<sup>11</sup> vīstō<sup>12</sup>  
naēdā<sup>13</sup> ratuš<sup>14</sup> ašācī<sup>15</sup> hacā<sup>16</sup>  
aṭ<sup>17</sup> zī<sup>18</sup> ōwā<sup>19</sup> fšuyantaēcā<sup>20</sup>  
vāstryāicā<sup>21</sup> ōwōrəš<sup>22</sup> tā<sup>23</sup> tatašā<sup>23</sup>

Then<sup>1</sup>, Ahura<sup>4</sup> Mazda<sup>5</sup> himself<sup>2</sup> spoke<sup>3</sup>:  
knowing<sup>6</sup> the prayers<sup>7</sup> by<sup>8</sup> perception<sup>8</sup>,  
Not<sup>9</sup> surely<sup>10</sup> the Ahu<sup>11</sup> (temporal lord) is known<sup>12</sup>  
nor<sup>13</sup> the Ratu<sup>14</sup> (Spiritual Lord) on account<sup>16</sup> of holiness<sup>15</sup>;  
For<sup>17</sup> this<sup>17</sup> indeed<sup>18</sup> as Shepherd<sup>20</sup>  
and<sup>21</sup> as<sup>21</sup> Protector<sup>21</sup> has<sup>23</sup> the Creator<sup>22</sup> appointed<sup>23</sup> thee<sup>19</sup> (Aša)

### Commentary:

Ahura Mazda replies to the prayers of Zaraθuštra and Geush Urvan, knowing these prayers, by perception. The meaning of these words ‘by perception’ is that Ahura Mazda, who is all knowing and omniscient, understands the thoughts, words and actions of human beings intuitively. No one can deceive Ahura Mazda.

Ahura Mazda then goes on to say that He does not know of any Temporal Lord nor a Spiritual One who is truthful and righteous. However, He says that the Creator (meaning Himself) has appointed Aša as Shepherd and Protector. This may mean that the true protection that the people of the Earth can get is only through Aša, i.e. if they follow the path of Aša, of truthfulness and righteousness, then that by itself, will be protection enough.

## Ha 29.7

tām<sup>1</sup> āzūtōiš<sup>2</sup> ahurō<sup>3</sup> mąθrām<sup>4</sup>  
taša<sup>5</sup> aša<sup>6</sup> hazaošō<sup>7</sup>  
mazdā<sup>8</sup> gavōi<sup>9</sup> xšvīdāmcā<sup>10</sup>  
hvō<sup>11</sup> urušaēibyō<sup>12</sup> spəntō<sup>13</sup> sāsnayā<sup>14</sup>  
kastē<sup>15</sup> vohū<sup>16</sup> manahā<sup>17</sup>  
yē<sup>18</sup> ī<sup>19</sup> dāyā<sup>20</sup> ē<sup>21</sup> ē<sup>22</sup> ā<sup>23</sup> vā<sup>24</sup> marətaēibyō<sup>25</sup>

That<sup>1</sup> Mąθra<sup>4</sup> of prayer<sup>2</sup> Ahura<sup>3</sup>  
of one<sup>7</sup> accord<sup>7</sup> with<sup>6</sup> Aša<sup>6</sup> hath<sup>5</sup> created<sup>5</sup>  
and<sup>10</sup> Mazdā<sup>8</sup> (hath promised) sweetness<sup>10</sup> of the<sup>9</sup> earth<sup>9</sup>  
(for those) who<sup>11</sup> nourish<sup>12</sup> (her) through<sup>14</sup> (his) holy<sup>13</sup> commandments<sup>14</sup>.  
Where<sup>15</sup> (is) Vohu<sup>16</sup> Manah<sup>17</sup>  
who<sup>18</sup> alone<sup>19</sup> can<sup>20</sup> impart<sup>20</sup> all<sup>21-24</sup> these<sup>21-24</sup> unto<sup>25</sup> mortals<sup>25</sup>.

**Commentary:** Ahura Mazda, of one accord with Aša, really means that Aša is a part of Ahura Mazda.

Ahura Mazda continues in His reply (speaking in the third person) stating that He created the Mąθra of prayer or offering. I.J.S. Taraporewals feels that the Mąθra here refers to the fundamental Mąθra of the Zaratuštrian faith, the Ahuna Vairya, since the Gāθa Ahunavaiti is pre-eminently the Gāθa of the Ahuna Vairya.

Ahura Mazda has also promised sweetness of the Earth to those who help her (Earth) through His Commandments.

Finally, Ahura Mazda states that if mortals have Vohu Manah or Loving Mind and understanding to accept his Mąθra, then only will they get the promised sweetness or reward. So, in order to follow Ahura Mazda's Holy Commandments, one also needs to have Vohu Manah to take us on to that path.

In this verse we get some notion of the sublimity of the Mąθras of the Avesta.



## Ha 29.8

aēm<sup>1</sup> mōi<sup>2</sup> idā<sup>3</sup> vistō<sup>4</sup>  
yā<sup>5</sup> nā<sup>6</sup> aēvō<sup>7</sup> sāsna<sup>8</sup> gūšata<sup>9</sup>  
zaraθuštra<sup>10</sup> spitāmō<sup>11</sup>  
hvō<sup>12</sup> nā<sup>13</sup> mazdā<sup>14</sup> vaštī<sup>15</sup> ašāicā<sup>16</sup>  
carəkərəθrā<sup>17</sup> srāvayehē<sup>18</sup>  
hya<sup>19</sup> hōi<sup>20</sup> hudāmēm<sup>21</sup> dyāi<sup>22</sup> vaxədrahyā<sup>23</sup>

This<sup>1</sup> (one)<sup>1</sup> is known<sup>4</sup> to<sup>2</sup> me<sup>2</sup> now<sup>3</sup>  
who<sup>5</sup> alone<sup>7</sup> has<sup>9</sup> heard<sup>9</sup> our<sup>6</sup> commandments<sup>8</sup>.  
Zaraθuštra<sup>10</sup> Spitama<sup>11</sup>,  
for Mazda<sup>14</sup> and Ašā<sup>16</sup> he<sup>12</sup> alone<sup>12</sup> indeed<sup>13</sup> wishes<sup>15</sup>  
to sing<sup>18</sup> praises<sup>17</sup>  
so<sup>19</sup> let<sup>22</sup> sweetness<sup>21</sup> of speech<sup>23</sup> be bestowed<sup>22</sup> upon<sup>20</sup> him<sup>20</sup>.

### Commentary:

This verse is spoken by Ahura Mazda. Finally Ahura Mazda announces that He appoints Zaraθuštra as his shepherd or protector of the Earth. He does this because He observes that Zaraθuštra alone wishes to praise and worship Him and Ašā. Therefore, He wishes to endow Zaraθuštra with sweetness of speech since he will need it to convince others.

This is a very important stanza as it is the most significant reference to the Divine Appointment of the Prophet.

Some persons drag down Zaraθuštra to that of an ordinary thinker of advanced ideas. However, in this verse, it is clearly stated that Zaraθuštra gets his power from Ahura Mazda as also his powers of eloquence.

## Ha 29.9

aṭcā<sup>1</sup> gəuś<sup>2</sup> urvā<sup>3</sup> raostā<sup>4</sup>  
yə<sup>5</sup> anaēšəm<sup>6</sup> xšənmənē<sup>7</sup> rādēm<sup>8</sup>  
vācəm<sup>9</sup> nərəš<sup>10</sup> asūrahyā<sup>11</sup>  
yəm<sup>12</sup> ā<sup>13</sup> vasəmt<sup>14</sup> īšā<sup>15</sup>-xšaθrəm<sup>16</sup>  
kadā<sup>17</sup> yavā<sup>18</sup> hvō<sup>19</sup> aṇha<sup>20</sup>  
yə<sup>21</sup>hōi<sup>22</sup> dada<sup>23</sup> zastava<sup>24</sup> avō<sup>25</sup>

And<sup>1</sup> then<sup>1</sup> the Soul<sup>3</sup> of<sup>2</sup> the Earth<sup>2</sup> (Geush Urvan) lamented<sup>4</sup>;  
(am I one) who<sup>5</sup> should<sup>7</sup> endure<sup>7</sup> a powerless<sup>6</sup> patron<sup>8</sup>,  
the voice<sup>9</sup> of an impotent<sup>11</sup> man<sup>10</sup>?  
In fact<sup>13</sup>, I<sup>14</sup> desire<sup>14</sup> (one) who<sup>12</sup> (is) a powerful<sup>15</sup> prince<sup>16</sup>.  
When<sup>17</sup>, if ever<sup>18</sup>, shall<sup>20</sup> there<sup>20</sup> be<sup>20</sup> one<sup>19</sup>  
who<sup>21</sup>, unto me<sup>22</sup>, shall<sup>23</sup> give<sup>23</sup> strong<sup>24</sup> handed<sup>24</sup> support<sup>25</sup>?

### Commentary:

In this verse the Soul of the Earth again laments that now she will have to tolerate a powerless patron and wonders when there will be one who shall give her powerful support.

As stated earlier, the Soul of the Earth has only been praying for a powerful temporal Lord who could defeat the Earth's oppressors in battle. So, when Ahura Mazda announces that He appoints an unknown and unproved Zaratustra as the protector and saviour, the Soul of the Earth is upset.

This highlights the limited thinking of the people of the Earth who feel that fighting alone can solve their woes. Ahura Mazda has shown that it is not only at the physical level that one should fight with the oppressors, but also fight them at the spiritual level.

## Ha 29.10

yūžā<sup>1</sup> aēibyō<sup>2</sup> ahurā<sup>3</sup>  
aogō<sup>4</sup> dātā<sup>5</sup> ašā<sup>6</sup> xšaθrəmcā<sup>7</sup>  
ava<sup>8</sup> vōhū<sup>9</sup> manahā<sup>10</sup>  
yā<sup>11</sup> hušaitiš<sup>12</sup> rāmāmcā<sup>13</sup> dā<sup>14</sup>  
azəmcī<sup>15</sup> ahyā<sup>16</sup> mazdā<sup>17</sup>  
θwqm<sup>18</sup> mōhī<sup>19</sup> paourvīm<sup>20</sup> vaēdām<sup>21</sup>

Do<sup>1</sup> you<sup>1</sup>, O<sup>3</sup> Ahura<sup>3</sup>, unto<sup>2</sup> them<sup>2</sup>,  
grant<sup>5</sup> strength<sup>4</sup> (more spiritual than physical), through<sup>6</sup> Ašā<sup>6</sup> and Power<sup>7</sup>  
that<sup>8</sup> through Vohu<sup>9</sup> Manah<sup>10</sup>,  
which<sup>11</sup> shall<sup>14</sup> give<sup>14</sup> (them) happy<sup>13</sup> abode<sup>13</sup> and peace<sup>12</sup>.  
I have<sup>15</sup> indeed<sup>15</sup> O Mazdā<sup>17</sup>, of this,<sup>16</sup>  
thought<sup>19</sup> Thee<sup>18</sup> as the foremost<sup>20</sup> provider<sup>21</sup>.

### Commentary:

Since he has been appointed as the saviour of the people of the Earth by Ahura Mazda, Zaraθuštra now requests Him to give strength and power to the people through Aša (Righteousness) and Vohu Manah (Loving Mind), so that they may find happiness and peace on Earth. In the last line, Zaraθuštra makes the comment that he has always thought that Ahura Mazda is the first and only provider of happiness and peace on Earth.

All scholars attribute this verse to Zaraθuštra. However, Taraporewala feels that the verses 10 and 11 are uttered by Geush Urvan. According to him, Geush Urvan has to submit to the will of Ahura. So she feels assured and now asks for the help and blessings of Ahura, through His Aša and Vohu Manah, upon Zaraθuštra and his followers, since she knows that Ahura Mazda is the only provider of happiness and peace on Earth.

## Ha 29.11

kudā<sup>1</sup> ašəm<sup>2</sup> vōhucā<sup>3</sup> manō<sup>4</sup>  
xšaθrəmcā<sup>5</sup> at<sup>6</sup> mā<sup>7</sup> mašā<sup>8</sup>  
yūžəm<sup>9</sup> mazdā<sup>10</sup> frāxšnənē<sup>11</sup>  
mazōi<sup>12</sup> magāi<sup>13</sup> ā<sup>14</sup> paiti<sup>15</sup> zānatā<sup>16</sup>  
ahurā<sup>17</sup> nū<sup>18</sup> nā<sup>19</sup> avarə<sup>20</sup>  
əhmā<sup>21</sup> rātōis<sup>22</sup> yūšmāvatəm<sup>23</sup>

Where<sup>1</sup> is (Thy) Aša<sup>2</sup> and (Thy) Vohu<sup>3</sup> Manah<sup>4</sup>  
and (Thy) Strength<sup>5</sup>? Then<sup>6</sup> dost Thou<sup>8</sup> hasten<sup>8</sup> to<sup>7</sup> me<sup>7</sup>!  
Do you<sup>9</sup>, O Mazdā<sup>10</sup>, for<sup>11</sup> instruction<sup>11</sup>  
accept<sup>15, 16</sup> (me) unto<sup>13</sup> the Great<sup>12</sup> Maga<sup>13</sup> (brotherhood of Zaratustra and his  
disciples)  
O Ahura<sup>17</sup> now<sup>18</sup> help<sup>20</sup> (has come) unto<sup>19</sup> us<sup>19</sup>,  
we<sup>21</sup> are<sup>21</sup> ready<sup>22</sup> to serve<sup>22</sup> those<sup>23</sup> belonging<sup>23</sup> to You<sup>23</sup>.

### Commentary:

Here, it appears that Zaratustra utters these words, by asking Ahura to hasten and send the help of His Aša and Vohu Manah and His Xšaθra (Divine power) towards him.

Ahura Mazda's Xšaθra (Divine Power) requested by Zaratustra in this verse, appears to be 'Power over the mind', which when acquired, gives a person full control over himself, the ability to overcome all obstacles and difficulties and to conquer all evil thoughts, desires and deeds. Perfect mental control and equilibrium require the beneficent co-operation of Ahura Mazda and His Aša and Vohu Manah.

He also asks if Ahura shall give him instructions to start his own brotherhood i.e. the Great Maga. Then Zaratustra states that now he has help from Ahura, he is ready to serve the people of the Earth.

The first verse of Ha 28 seems to be a continuation of this verse as Zaratustra states in that verse that he wishes to propitiate the Soul of the Earth (Geush Urwan) through the performance of all his deeds through Aša and Vohu Manah. It may be noted that the words Geush Urwan appear only 3 times in the Gathas. (Ha 29.1, 29.9 and Ha 28.1)

## Ha 28

After his long and solitary meditation, having attained to Supreme Wisdom and appointed by Ahura Mazda as the Saviour of the world, Zaraθuštra is now ready to take up his responsibilities.

In the last paragraph of Ha 29, Zaraθuštra declares to Ahura Mazda that now he has help from Him, he and his followers are ready to serve those persons belonging to Him.

Ha 28 is Zaraθuštra's very personal and individual prayer to Ahura Mazda for His help and blessing for the work he has undertaken. He especially seeks for the blessing of Aša and Vohu Manah which will enable him to get near Ahura Mazda.

This very personal prayer of Zaraθuštra to Ahura Mazda is one of the major aspects of his religion viz. the quest for Aša and Vohu Manah. The path to Ahura Mazda is an individual's path. It is a personal covenant between the individual and Ahura Mazda, without any intermediaries and gurus.

This Ha 28 is a magnificent prayer of praise to the Supreme Ahura Mazda and to Aša and Vohu Manah, which may be the reason why this Ha has occupied the first place in the Gāthās.

## Ha 28.1

(as per Vendidad Fargard X, this verse is to be repeated twice)

ahyā<sup>1</sup> yāsā<sup>2</sup> nəmaṇhā<sup>3</sup>  
ustānazastō<sup>4</sup> rafəδrahyā<sup>5</sup>  
mainyāuš<sup>6</sup> mazdā<sup>7</sup> pourvīm<sup>8</sup> spəntahyā<sup>9</sup>  
ašā<sup>10</sup> vīspəng<sup>11</sup> šyaodanā<sup>12</sup>  
vaṇhəuš<sup>13</sup> xratūm<sup>14</sup> manaṇhō<sup>15</sup>  
yā<sup>16</sup> xšnəvīšā<sup>17</sup> gəušcā<sup>18</sup> urvānəm<sup>19</sup>

To Him<sup>1</sup> I pray<sup>2</sup> in humble<sup>3</sup> adoration<sup>3</sup>,  
with<sup>4</sup> upstretched<sup>4</sup> hands<sup>4</sup>, for<sup>5</sup> (Thy) support<sup>5</sup>,  
O<sup>7</sup> Mazdā<sup>7</sup>, the foremost<sup>8</sup> Beneficient<sup>9</sup> Spirit<sup>6</sup>,  
(that I perform) all<sup>11</sup> deeds<sup>12</sup> through<sup>10</sup> Ašā<sup>10</sup>  
and through<sup>14</sup> the Wisdom<sup>14</sup> of Vohu<sup>13</sup> Manah<sup>15</sup>,  
through<sup>16</sup> which<sup>16</sup> I<sup>17</sup> may<sup>17</sup> propitiate<sup>17</sup> the Soul<sup>19</sup> of the Earth<sup>18</sup>.

### Commentary:

In Ha 29 the Soul of the earth (Geush Urvan) laments to the Creator that she needs protection from the savagery and violence on the earth. However, when Ahura Mazda declares that Zaraθuštra would be the Protector, Geush Urvan is a bit skeptical about Zaraθuštra's powers of protection.

Consequently, in Ha 28.1, Zaraθuštra first prays with homage and upstretched hands unto Ahura Mazda seeking His support. Then he declares that he shall perform all deeds through Ašā and the wisdom of Vohu Manah through which he may propitiate Geush Urvan (Soul of the Earth).

The word Geush Urvan occurs only 3 times in the Gāthās, in Ha 29.1 when she laments the violence on the earth, in Ha 29.9 when she complains about Zaraθuštra's powers of protection and here in Ha 28.1 when Zaraθuštra promises to please her with his deeds. Geush Urvan or Soul of the Earth would mean the Spirit and Soul of the people living on this earth.

## Ha 28.1 (contd)

In this paragraph Zaraθuštra states that he prays and pays homage, with upstretched hands. The idea of up stretched hands would be a gesture of supplication to Ahura Mazda as also an effort to reach up to Him. In this entire Ha Zaraθuštra is constantly praying for Vohu Manah, and for the desire to act through Aša, in order to approach Ahura Mazda. We may note the style of prayer advocated by Zaraθuštra viz. with upstretched hands.

Vohu Manah literally means ‘Good Mind’. The thinking Mind is a unique gift specially bestowed on mankind by Ahura Mazda. Vohu Manah, therefore, represents the ‘Power of Thought’.

Vohu Manah, is also Ahura Mazda’s Divine Love, a Love that transcends all bounds of time and space. For human beings Vohu Manah stands for Love of God. The path of Vohu Manah is the path of love. This love is best shown by loving mankind and His other creations.

Zaraθuštra is seeking the blessings of Ahura Mazda with a loving mind, loving thought, spiritual thought. Through this plea he is trying to teach his followers that they should pray to be blessed by Vohu Manah. When an individual is blessed with Vohu Manah, he would be intuitively guided to take the right decisions in life, make the right choices in difficult circumstances, in every step of life.

Aša is Ahura Mazda’s Eternal Law or Cosmic Law, His First Plan for Creation of the Universe. For mortals, Aša means truthfulness and righteousness. Zaraθuštra wishes to perform all deeds through truthfulness and righteousness, which is similar to our prayer Aṣəm Vohu wherein it is stated that Aša is the Best, the Highest Good, and happiness comes unto him who is righteous for the sake of the Best Aša. Once again, Zaraθuštra is teaching his followers, by precept, that just as he desires to reach up to Ahura Mazda through Aša, so should they.

## Ha 28.2

yə<sup>1</sup> vā<sup>2</sup> mazdā<sup>3</sup> ahurā<sup>4</sup>  
pairī<sup>5</sup> jasāi<sup>6</sup> vohu<sup>7</sup> manahā<sup>8</sup>  
maibyō<sup>9</sup> dāvōi<sup>10</sup> ahvā<sup>11</sup>  
astvatasā<sup>12</sup> hyaṭcā<sup>13</sup> manahō<sup>14</sup>  
āyaptā<sup>15</sup> aṣṭā<sup>16</sup> hacā<sup>17</sup>  
yāis<sup>18</sup> rapantō<sup>19</sup> daidī<sup>20</sup> xāθrō<sup>21</sup>

(I), who<sup>1</sup> O Mazdā<sup>3</sup> Ahura<sup>4</sup> upto<sup>2</sup> You<sup>2</sup>,  
would<sup>6</sup> reach<sup>6</sup> near,<sup>5</sup> through<sup>7</sup> Vohu<sup>7</sup> Manah<sup>8</sup>,  
unto<sup>9</sup> me<sup>9</sup> do You<sup>10</sup> give<sup>10</sup> of both<sup>11</sup> lives<sup>11</sup>,  
of material<sup>12</sup> and<sup>13</sup> of that<sup>13</sup> (which is) spiritual<sup>14</sup>  
blessings<sup>15</sup> through<sup>17</sup> Aṣṭā<sup>16</sup>,  
which<sup>18</sup> may<sup>20</sup> lead<sup>20</sup> (Thy) faithful<sup>19</sup> unto<sup>21</sup> bliss<sup>21</sup>.

### Commentary:

Here again, Zaratuštra wishes to approach Ahura Mazda through Vohu Manah i.e. he desires to be blessed with Vohu Manah so that he makes the right choices/decisions in life and thus come closer to Him.

He also wishes for the blessings of Aṣṭa in both his lives, material and spiritual life, i.e. the blessings which shall come to him if he performs all deeds through Aṣṭa. He hopes that this will lead him to bliss or that Abode of Light which is Heaven.

Throughout the Gathas, Zaratuštra has kept repeating his ultimate goal, which should be in the minds of every person, which is to reach near Ahura Mazda.

This should be the ideal of every Zarthoshti, the union with Ahura Mazda after attainment of Aṣṭa and Vohu Manah.



## Ha 28.3

yə<sup>1</sup> vā<sup>2</sup> aša<sup>3</sup> ufyān<sup>4</sup>  
manascā<sup>5</sup> vohu<sup>6</sup> apaourvīm<sup>7</sup>  
mazdaqmcā<sup>8</sup> ahurəm<sup>9</sup>  
yaēibyō<sup>10</sup> xšaθrəmcā<sup>11</sup> a/zaonvamnəm<sup>12</sup>  
varədaiti<sup>13</sup> armaiti<sup>14</sup>  
ā<sup>15</sup> mōi<sup>16</sup> rafəθrāi<sup>17</sup> zavəng<sup>18</sup> jasatā<sup>19</sup>

(I)<sup>1</sup>, who<sup>1</sup> shall<sup>4</sup> weave<sup>4</sup> a song<sup>4</sup> unto<sup>2</sup> You<sup>2</sup>, O<sup>3</sup> Aša<sup>3</sup>  
and<sup>5</sup> unto<sup>5</sup> Vohu<sup>6</sup> Manah<sup>5</sup> as<sup>7</sup> never<sup>7</sup> before<sup>7</sup>;  
and<sup>8</sup> unto<sup>8</sup> Ahura<sup>9</sup> Mazdā<sup>8</sup>  
whose<sup>10</sup> undiminishable<sup>12</sup> (never ending) Kingdom<sup>11</sup>  
Armaiti<sup>14</sup> shall<sup>13</sup> increase<sup>13</sup> (within us);  
unto<sup>15</sup> me<sup>16</sup> do You<sup>19</sup> come<sup>19</sup> for<sup>17</sup> help<sup>17</sup> on<sup>18</sup> invocation<sup>18</sup>.

### Commentary:

Zaraθuštra wishes to sing the praises of Aša, Vohu Manah and Ahura Mazda as no one has ever done before; Here, Aša stands for the Eternal Law of Ahura Mazda and Vohu Manah stands for the Spiritual Mind of Ahura Mazda.

Zaraθuštra hopes that his piety and dedication (Armaiti) shall increase the boundless Kingdom of Ahura Mazda, Aša and Vohu Manah. He also prays to Ahura Mazda that He may come to help Zaraθuštra whenever he asks for it.

Prayers are not senseless mutterings as some people claiming the monopoly of reason would have us believe. This verse prescribes prayers as the very means for acquiring a perfect and pure mind, which secures unending Spiritual Joy to the human being.

## Ha 28.4

yā<sup>1</sup> urvānəm<sup>2</sup> mān<sup>3</sup> gairē<sup>4</sup>  
vohu<sup>5</sup> dadē<sup>6</sup> haθrā<sup>7</sup> manahā<sup>8</sup>  
aššcā<sup>9</sup> šyaoθananqm<sup>10</sup> vīduš<sup>11</sup>  
mazdā<sup>12</sup> ahurahyā<sup>13</sup>  
yavaš<sup>14</sup> isāi<sup>15</sup> tavācā<sup>16</sup>  
avaš<sup>17</sup> xsāi<sup>18</sup> aēšē<sup>19</sup> ašahyā<sup>20</sup>

(I)<sup>1</sup> who<sup>1</sup> (my) soul<sup>2</sup> towards<sup>3</sup> the exalted<sup>4</sup> abode<sup>3</sup> (Garothman),  
shall<sup>6</sup> lead,<sup>6</sup> being<sup>7</sup> in union<sup>7</sup> with<sup>5</sup> Vohu<sup>5</sup> Manah,<sup>8</sup>  
and having<sup>11</sup> known<sup>11</sup> the blessings<sup>9</sup>  
of Ahura<sup>13</sup> Mazda<sup>12</sup> for the<sup>10</sup> (good) actions<sup>10</sup>  
as long<sup>14</sup> as I<sup>15</sup> am<sup>15</sup> able<sup>5</sup> and<sup>16</sup> strong<sup>16</sup>,  
so long<sup>17</sup> shall<sup>18</sup> I<sup>18</sup> teach<sup>18</sup> for<sup>19</sup> the<sup>19</sup> quest<sup>19</sup> of Ašā<sup>20</sup>.

### Commentary:

Here again Zaraθuštra emphasizes his desire for being attuned to Vohu Manah and thus ensuring that his soul will reach Garodemana (Garothman/Heaven) through his righteous actions and with the blessings of Ahura Mazda.

Zaraθuštra emphasizes that the endeavours of a person, of good thought, good words and good actions coming from a truly pure mind, are promised to be rewarded by Garothman, the blissful state of Perfect Wisdom in the union with Ahura Mazda.

Zaraθuštra then declares that as long as he is strong and able he will teach others to search for Ašā. Zaraθuštra prays for blessings from Ahura Mazda and at the same time gives an assurance to Ahura Mazda that he will teach others to search for Ašā.

This signifies that Zaraθuštra will teach his followers to practice truthfulness and righteousness in their lives.

## Ha 28.5

aṣā<sup>1</sup> kaṭ<sup>2</sup> θwā<sup>3</sup> darəsānī<sup>4</sup>  
manascā<sup>5</sup> vohu<sup>6</sup> vaēdāmnō<sup>7</sup>  
gātūmcā<sup>8</sup> ahurāi<sup>9</sup> savištāi<sup>10</sup>  
səraoṣəm<sup>11</sup> mazdāi<sup>12</sup>  
anā<sup>13</sup> mṣθrā<sup>14</sup> mazištəm<sup>15</sup>  
vāurōimaidī<sup>16</sup> xrafstrā<sup>17</sup> hizvā<sup>18</sup>

O<sup>1</sup> Aṣā<sup>1</sup>, when<sup>2</sup> shall<sup>4</sup> I<sup>4</sup> find<sup>4</sup> Thee<sup>3</sup>  
and<sup>5</sup> realize<sup>7</sup> Vohu<sup>6</sup> Manah<sup>5</sup>  
and<sup>8</sup> (when shall I find) the path<sup>8</sup> to the most<sup>10</sup> powerful<sup>10</sup> Ahura<sup>9</sup>,  
(which is) obedience<sup>11</sup> unto<sup>12</sup> Mazdā<sup>12</sup>?  
Through<sup>13</sup> this<sup>13</sup> Mṣθra<sup>14</sup>, unto<sup>15</sup> the<sup>18</sup> Greatest,<sup>15</sup>  
we<sup>16</sup> shall<sup>16</sup> cause,<sup>16</sup> through<sup>18</sup> the tongue,<sup>18</sup> the ignorant<sup>17</sup> ones<sup>17</sup>, to believe.<sup>16</sup>

### Commentary:

Zaraθuštra wonders when he shall find Aṣa and Vohu Manah. Aṣa as stated earlier is the Eternal Law of Ahura Mazda, the Divine Will of Ahura Mazda who has planned our Universe, the Plan of God.

To realize Aṣa is the goal of our human life and it requires the highest spiritual Wisdom and Knowledge. Realisation of Vohu Manah is to realize the Divine Love of Ahura Mazda, to follow the path of Love. Zaraθuštra implies that the Path to the most Powerful Ahura Mazda is through Aṣa and Vohu Manah and through complete Obedience unto Ahura Mazda.

In this verse, Sraosha is defined as the Spirit of Obedience unto Mazda, the Mediator between man and God and the Revealer. Sraosha is the only Yazata out of the 33 Yazatas, who is referred to in the Gathas, except for those who are known as the seven mighty Ameshaspands.

Zaraθuštra again reassures Ahura Mazda that through this Mṣθra, through his tongue, he and his followers shall cause the ignorant ones to follow the excellent path of Aṣa **leading to** Ahura Mazda. Zaraθuštra, once again, emphasizes here the potency of the Mṣθras/Prayers.

## Ha 28.6

vohu<sup>1</sup> gaidi<sup>2</sup> manahā<sup>3</sup>  
dāidi<sup>4</sup> aša<sup>5</sup>-dā<sup>6</sup> darəgāyū<sup>7</sup>  
arəšvāi<sup>8</sup> tū<sup>9</sup> uxδāi<sup>10</sup> mazdā<sup>11</sup>  
zaraθuštra<sup>12</sup> ajojōhva<sup>13</sup> rafənō<sup>14</sup>  
ahmaibyācā<sup>15</sup> ahurā<sup>16</sup>  
yā<sup>17</sup> daibišvatō<sup>18</sup> dvaēšā<sup>19</sup> taurvayāmā<sup>20</sup>

Dost<sup>2</sup> Thou<sup>2</sup> come<sup>2</sup> through<sup>1</sup> Vohu<sup>1</sup> Manah<sup>3</sup>,  
dost<sup>4</sup> Thou<sup>4</sup> give<sup>4</sup> long<sup>7</sup> lasting<sup>7</sup> gifts<sup>6</sup> of<sup>5</sup> Aša<sup>5</sup>,  
O<sup>11</sup> Mazdā<sup>11</sup>, verily<sup>9</sup> through<sup>8</sup> (Thy) exalted<sup>8</sup> words<sup>10</sup>,  
(dost Thou give) powerful<sup>13</sup> support<sup>14</sup> unto<sup>12</sup> Zaraθuštra<sup>12</sup>  
and<sup>15</sup> unto<sup>15</sup> us<sup>15</sup> (my followers), O Ahura<sup>16</sup>,  
whereby<sup>17</sup> we<sup>20</sup> may<sup>20</sup> overcome<sup>20</sup> the enmities<sup>19</sup> of<sup>18</sup> the enemy<sup>18</sup>.

### Commentary:

Zaraθuštra prays to Ahura Mazda to come to him through His Vohu Manah and to give him long lasting gifts of Aša. This first line implies that Zaraθuštra has been able to reach Aša, to realize the Eternal Law of Ahura Mazda and he now hopes that Ahura Mazda will come to him through His Divine Vohu Manah and give him the long lasting gifts for having realized Aša. Long lasting gifts presumably mean that Zaraθuštra's soul will reach Garothman or Heaven.

He also hopes that Ahura Mazda, through His exalted words, will give him and his followers, powerful support so that they may overcome enmity of their foes. By Ahura Mazda's exalted words, Zaraθuštra hopes that he would get spiritual inspiration from Ahura Mazda which would reveal to him the words, thus enabling him to speak and convince his followers as well as his enemies.

Zaraθuštra does not wish to destroy his enemies. Rather he wishes to overcome their enmity towards him and convince them to follow the path leading to Ahura Mazda. **No Prophet or a Spiritual Leader will advise his followers to destroy human beings or God's Creations.**

## Ha 28.7

dāidī<sup>1</sup> aṣā<sup>2</sup> tām<sup>3</sup> aṣīm<sup>4</sup>  
vaṇhəuś<sup>5</sup> āyaptā<sup>6</sup> manahō<sup>7</sup>  
dāidī<sup>8</sup> tū<sup>9</sup> ārmaitē<sup>10</sup>  
vištāspāi<sup>11</sup> iṣəm<sup>12</sup> maibyācā<sup>13</sup>  
dāstū<sup>14</sup> mazdā<sup>15</sup> xṣayācā<sup>16</sup>  
yā<sup>17</sup> vā<sup>18</sup> mąθrā<sup>19</sup> srəvīmā<sup>20</sup> rādā<sup>21</sup>

O<sup>2</sup> Aṣā<sup>2</sup> dost<sup>1</sup> Thou<sup>1</sup> give<sup>1</sup> that<sup>3</sup> blessing<sup>4</sup>,  
the attainment<sup>6</sup> of<sup>5</sup> Vohu<sup>5</sup> Manah<sup>7</sup>;  
dost<sup>8</sup> Thou<sup>8</sup> verily<sup>9</sup> give<sup>8</sup> O Armaity<sup>10</sup>,  
power<sup>12</sup> unto<sup>11</sup> Vištāspā<sup>11</sup> and<sup>13</sup> unto<sup>13</sup> my<sup>13</sup> followers<sup>13</sup>;  
dost<sup>14</sup> Thou<sup>14</sup> give<sup>14</sup> O<sup>15</sup> Ruling<sup>16</sup> Mazdā<sup>15</sup>,  
(that blessing) whereby<sup>17</sup> your<sup>18</sup> Mąθra<sup>19</sup> shall<sup>20</sup> command<sup>20</sup> a hearing<sup>21</sup>.

### Commentary:

Here Zaratuštra seeks the blessing of Aṣa through which he may attain Vohu Manah. When he seeks the blessing of Aṣa he means, the blessings which shall accrue to him by following the path of Aṣa.

Zaratuštra hopes that by following the path of Aṣa he shall be given the blessing of Vohu Manah. Aṣa will lead him to Vohu Manah. We observe, in this verse, that Zaratuštra places the greatest importance on Aṣa and Vohu Manah. Both are absolutely necessary for man's spiritual happiness and enlightenment.

Zaratuštra also desires that through piety and righteousness (Armaity), his followers and Vištāspa, may be given power in order to be able to convince others. He also prays for that blessing whereby Ahura Mazda's Holy Mąθra shall command a hearing. Mąθra here means His teachings with which Zaratuštra desires to convince his followers. Just as in the previous Ha, Ahura Mazda's holy Mąθra and teachings imply the spiritual inspiration given to Zaratuštra, which he will convey to his followers by way of teachings and prayers.

## Ha 28.8

vahištəm<sup>1</sup> θwā<sup>2</sup> vahištā<sup>3</sup>  
yēm<sup>4</sup> ašā<sup>5</sup> vahištā<sup>6</sup> hazaošəm<sup>7</sup>  
ahurəm<sup>8</sup> yāsā<sup>9</sup> vāunuš<sup>10</sup>  
narōi<sup>11</sup> fərašaoštrāi<sup>12</sup> maibyācā<sup>13</sup>  
yaēibyascā<sup>14</sup> ī<sup>15</sup> rāḡhaḡhōi<sup>16</sup>  
vīspāi<sup>17</sup> yavē<sup>18</sup> vaḡhəuš<sup>19</sup> manahō<sup>20</sup>

for<sup>1</sup> the<sup>1</sup> Best<sup>1</sup> from<sup>2</sup> Thee<sup>2</sup>, O<sup>3</sup> Lord<sup>3</sup> Supreme<sup>3</sup>,  
who<sup>4</sup> (is) of<sup>7</sup> one<sup>7</sup> accord<sup>7</sup> with<sup>5</sup> the<sup>5</sup> Best<sup>6</sup> Ašā<sup>5</sup>,  
O Ahura<sup>8</sup>, I<sup>9</sup> pray<sup>9</sup> (to Thee) longingly<sup>10</sup>  
for<sup>11</sup> the<sup>11</sup> hero<sup>11</sup> Frašaoštra<sup>12</sup> and<sup>13</sup> for<sup>13</sup> my<sup>13</sup> followers<sup>13</sup>  
and<sup>14</sup> also<sup>15</sup> (for those others) on<sup>14</sup> whom<sup>14</sup> Thou<sup>16</sup> shall<sup>16</sup> bestow<sup>16</sup>  
(the blessing) of Vohu<sup>19</sup> Manah<sup>20</sup>, for<sup>17</sup> all<sup>17</sup> eternity<sup>18</sup>.

### Commentary:

Just as in the previous verse where Zaraθuštra seeks the blessing of Aša through which he may attain Vohu Manah, in this verse Zaraθuštra again repeats that he desires the blessing of Vohu Manah from Ahura Mazda who is of one accord with Aša. The idea is that Aša is a part/aspect of Ahura Mazda and by following the path of Aša, Zaraθuštra will be able to attain the best of Vohu Manah. Here again, the implication is that Zaraθuštra desires from Ahura Mazda a Spiritual Loving Mind which is also a part of Ahura Mazda.

Zaraθuštra also wishes the same (i.e. the blessing of Vohu Manah) for his followers and for Frašaoštra and also for those (who are not his followers) for whom Ahura may bestow the blessing of Vohu Manah for eternity.

Frašaoštra is the name of the most devoted and the best beloved of the disciples of the Prophet. He and his brother Jāmāspa, who is also mentioned in the Gathas, were courtiers and ministers of Višvāspa. They belonged to the family of Hvōgva.

## Ha 28.9

anāiś<sup>1</sup> vā<sup>2</sup> nōi<sup>3</sup> ahurā<sup>4</sup> mazdā<sup>5</sup>  
ašəmcā<sup>6</sup> yānāiś<sup>7</sup> zaranaēmā<sup>8</sup>  
manascā<sup>9</sup> hya<sup>10</sup> vahištəm<sup>11</sup>  
yōi<sup>12</sup> vā<sup>13</sup> yōiθəmā<sup>14</sup> dasəmə<sup>15</sup> stūtqm<sup>16</sup>  
yūžəm<sup>17</sup> zəvištayāhō<sup>18</sup>  
īšō<sup>19</sup> xšaθrəm<sup>20</sup> cā<sup>21</sup> savaṇhqm<sup>22</sup>

Never<sup>3</sup> O<sup>4</sup> Ahura<sup>4</sup> Mazdā<sup>5</sup>, Thee<sup>2</sup>, through<sup>1</sup> these<sup>1</sup>  
(Thy) blessings<sup>7</sup> (bestowed upon us by You), shall we<sup>8</sup> displease<sup>8</sup> (nor) Aša<sup>6</sup>  
and<sup>9</sup> also<sup>10</sup> Vohu<sup>11</sup> Manah<sup>9</sup>;  
(we) who<sup>12</sup> have<sup>14</sup> striven<sup>14</sup> in<sup>15</sup> the<sup>15</sup> offering<sup>15</sup> of<sup>16</sup> praises<sup>16</sup> to<sup>13</sup> You<sup>13</sup>;  
You<sup>17</sup> (are) the most<sup>18</sup> worthy<sup>18</sup> to<sup>18</sup> be<sup>18</sup> invoked<sup>18</sup>  
in<sup>22</sup> prayers<sup>22</sup> together<sup>21</sup> with<sup>21</sup> (Thy) Mighty<sup>19</sup> Xšaθra(Divine Power)<sup>20</sup>;

### Commentary:

Zaraθuštra assures Ahura Mazda that when these blessings (as desired in verses 28.6 to 28.8) are bestowed on him and his followers, they will not abuse these blessings and thereby will not displease Him.

Instead, he and his followers will strive to offer praises to Ahura Mazda, Aša and Vohu Manah, who according to him, are the most worthy to be invoked in their prayers, as also, the Xšaθra (Absolute Will & Power) of Ahura Mazda.

## Ha 28.10

aṭ<sup>1</sup> yəṇg<sup>2</sup> ašāaṭcā<sup>3</sup> vōistā<sup>4</sup>  
vaṇhəuścā<sup>5</sup> dāθəṇg<sup>6</sup> manəḥō<sup>7</sup>  
arəθwəṇg<sup>8</sup> mazdā<sup>9</sup> ahurā<sup>10</sup>  
aēibyo<sup>11</sup> pərənā<sup>12</sup> āpanāiš<sup>13</sup> kāməm<sup>14</sup>  
aṭ<sup>15</sup> və<sup>16</sup> xšmaibyā<sup>17</sup> asūnā<sup>18</sup> vaēdā<sup>19</sup>  
xʷaraiθyā<sup>20</sup> vaiṇtyā<sup>21</sup> sravā<sup>22</sup>

Then<sup>1</sup> (those) whom<sup>2</sup> Thou<sup>4</sup> hast<sup>4</sup> known<sup>4</sup>, on<sup>3</sup> account<sup>3</sup> of<sup>3</sup> Ašā<sup>3</sup>  
and<sup>5</sup> Vohu<sup>5</sup> Manah<sup>7</sup> to<sup>6</sup> be<sup>6</sup> wise<sup>6</sup>  
(and) righteous<sup>8</sup>, O<sup>9</sup> Mazdā<sup>9</sup> Ahura<sup>10</sup>,  
for<sup>11</sup> them<sup>11</sup>, dost<sup>12</sup> Thou<sup>12</sup> fulfil<sup>12</sup> (their) desires<sup>14</sup> through<sup>13</sup> attainments<sup>13</sup>.  
For<sup>15</sup> verily<sup>16</sup>, do<sup>19</sup> I<sup>19</sup> know<sup>19</sup> (that) not<sup>18</sup> unanswered<sup>18</sup> by<sup>17</sup> you<sup>17</sup>,  
(are) the well-meaning<sup>20</sup>, prayerful<sup>21</sup> words<sup>22</sup>

### Commentary:

Zaraθuštra then prays to Ahura Mazda to fulfill the desires of those persons whom He has known to be wise and righteous, since he knows that Ahura Mazda will always answer an individual's sincere prayers.

This appears to be Zaraθuštra's way of advising his followers to be wise and righteous and to always pray sincerely and faithfully to Ahura Mazda.



## Ha 28.11

yə<sup>1</sup> āiš<sup>2</sup> ašəm<sup>3</sup> nipāhē<sup>4</sup>  
manascā<sup>5</sup> vohu<sup>6</sup> yavaētāitē<sup>7</sup>  
tvəm<sup>8</sup> mazdā<sup>9</sup> ahurā<sup>10</sup>  
frō<sup>11</sup> mā<sup>12</sup> sīšā<sup>13</sup> ōwahnā<sup>14</sup> vaocahē<sup>15</sup>  
manyāuš<sup>16</sup> hacā<sup>17</sup> ōwā<sup>18</sup> ə<sup>19</sup> ə<sup>19</sup> āhā<sup>19</sup>  
yāiš<sup>20</sup> ā<sup>21</sup> aghuš<sup>22</sup> pouruyō<sup>23</sup> bava<sup>24</sup>

So<sup>1</sup> through<sup>2</sup> these<sup>2</sup> (prayers) may<sup>4</sup> I<sup>4</sup> preserve<sup>4</sup> to<sup>4</sup> myself<sup>4</sup> Ašā<sup>3</sup>  
and<sup>5</sup> Vohu<sup>6</sup> Manah<sup>5</sup> for<sup>7</sup> eternity<sup>7</sup>.  
Thou<sup>8</sup>, O<sup>9</sup> Mazda<sup>9</sup> Ahura<sup>10</sup>,  
Do Thou<sup>11,13</sup> teach<sup>11,13</sup> me<sup>12</sup> Thyself<sup>14</sup>, to<sup>15</sup> proclaim<sup>15</sup>  
through<sup>16</sup> (Thy) Spirit<sup>16</sup> (as if) through<sup>17</sup> Thy<sup>18</sup> (own) mouth<sup>19</sup>,  
how<sup>20</sup> the Creation<sup>22</sup> first<sup>23</sup> came<sup>24</sup> into being<sup>24</sup>.

### Commentary:

Zaraθuštra assures Ahura Mazda that through the above prayers he will forever follow Ašā and Vohu Manah, for himself, so that he will be nearer to Ahura Mazda. He wishes that Ahura Mazda would teach him and inspire him so that he is able to proclaim to his followers how the Creation first came into being.

In this verse he asks Ahura Mazda to teach him through His Spirit, through His mouth, literally: “through (Thy) Spirit (as if) with Thy mouth. (The meaning is that Ahura Mazda’s Spirit is His Spokesman). Andreas translates thus - “out of Thy Spirit through Thy mouth”. As in verse 28.6, Zaraθuštra desires to get Spiritual inspiration personally from Ahura Mazda.

The request is that the Spiritual Father might do so, in His own way, by spiritual means and not through any intermediaries, but face to face.

The reply to Zaraθuštra’s quest for the revelation regarding the Creation is given in Ha 30.

## Ha 30

In Ha 29, Zarathustra introduces himself to the people, by narrating how he has been appointed Saviour of the people of the Earth, by Ahura Mazda.

In Ha 28, he makes his personal prayer to Ahura Mazda, seeking His blessings, so that he may be able to lead the people of the Earth towards Aša and Vohu Manah.

In Ha 30 he now begins to spread his teachings among the people. This chapter is about the fundamental and unique concept of the two spirits good & evil as propounded in the Zoroastrian Religion.

## Ha 30.1

Aṭ<sup>1</sup> tā<sup>2</sup> vaxšyā<sup>3</sup> iṣṇtō<sup>4</sup>  
yā<sup>5</sup> mazdāθā<sup>6</sup> hyaṭciṭ<sup>7</sup> vīduṣē<sup>8</sup>  
\*staotācā<sup>9</sup> ahurāi<sup>10</sup>  
yesnyācā<sup>11</sup> vaṇhāuṣ<sup>12</sup> manahō<sup>13</sup>  
humqzdrā<sup>14</sup> aṣā<sup>15</sup> yēcā<sup>16</sup>  
yā<sup>17</sup> raocābīs<sup>18</sup> darəsatā<sup>19</sup> urvāzā<sup>20</sup>

Then<sup>1</sup> do I<sup>3</sup> proclaim<sup>3</sup> these<sup>2</sup> things<sup>2</sup> to the desiring<sup>4</sup> ones<sup>4</sup>  
which<sup>5</sup> are given<sup>6</sup> by Mazda<sup>6</sup> all<sup>7</sup> these<sup>7</sup> (are) for the wise<sup>8</sup>.  
(I shall recite) \*hymns<sup>9</sup> unto<sup>10</sup> Ahura<sup>10</sup>  
and<sup>11</sup> worship<sup>11</sup> of Vohu<sup>12</sup> Manah<sup>13</sup>  
and<sup>16</sup> also<sup>16</sup> (I shall explain) the greatness<sup>14</sup> of Aṣā<sup>15</sup>  
which<sup>17</sup> shall<sup>19</sup> lead<sup>19</sup> to<sup>20</sup> bliss<sup>20</sup> in the realms<sup>18</sup> of Light<sup>18</sup>.

\*staotācā - is taken as hymns of praise since in Veda stutā means praise or hymns of praise

### Commentary:

Zaraθuštra now proceeds to announce the great truths that he had learnt from Ahura Mazda.

Zaraθuštra wants those desiring ones (i.e. people who wish to learn from him, who wish to improve their lives) to listen carefully to his teachings and to always keep them in mind. He then advises briefly what he is going to teach in the following verses of this Ha.

First he wishes to recite hymns of praise to Ahura Mazda. He wants the people to hear about Ahura Mazda and to join in His praise. Without absolute love of Ahura Mazda, the embodiment of all perfection, man with his baseness, feebleness, gross nature, can never expect to tear himself away from these and place himself in communion with Ahura Mazda.

## Ha 30.1 (contd)

Zaraθuštra also wishes to teach people to worship Vohu Manah. Worship means adoration, devotion, service, homage. Obviously when one worships Vohu Manah, it means one wants to follow Vohu Manah which is Spiritual Mind/ Thought.

Zaraθuštra then desires to explain the greatness of Aša, which is that, by living righteously and truthfully, mankind will be able to achieve spirituality, bliss and happiness in this material world.

He then advises his listeners that through hymns of praise to Ahura Mazda, worship of Vohu Manah and by living their life through Aša, they will be able to achieve spiritual illumination (realms of light) leading to happiness and bliss.

## Ha 30.2

Sraotā<sup>1</sup> gəušašāis<sup>2</sup> vahišta<sup>3</sup>  
avaēnatā<sup>4</sup> sūcā<sup>5</sup> manahā<sup>6</sup>  
āvarəndā<sup>7</sup> vīciθahyā<sup>8</sup>  
narəṃ<sup>9</sup> narəṃ<sup>10</sup> xʷaxyāi<sup>11</sup> tanuyē<sup>12</sup>  
parā<sup>13</sup> mazdā<sup>14</sup> yāhō<sup>15</sup>  
ahmāi<sup>16</sup> nā<sup>17</sup> sazdyāi<sup>18</sup> baodantō<sup>19</sup> paitī<sup>20</sup>

Listen<sup>1</sup> with<sup>2</sup> (your) ears<sup>2</sup> to<sup>3</sup> the best<sup>3</sup>,  
reflect<sup>4</sup> with a clear<sup>5</sup> mind<sup>6</sup>  
to the two<sup>7</sup> choices<sup>7</sup> of decision<sup>8</sup>,  
man<sup>9</sup> by man<sup>10</sup>, for his<sup>11</sup> own<sup>11</sup> self<sup>12</sup>,  
before<sup>13</sup> the great<sup>14</sup> renovation<sup>15</sup>,  
by awakening<sup>19</sup> to our<sup>17</sup> teachings<sup>18</sup>, each<sup>20</sup> one<sup>20</sup> for himself<sup>16</sup>.

### Commentary:

This is the well-known verse of Zaratūštra where he gives freedom of mind to the people to make their own decisions. But this freedom comes with instructions.

First he asks everyone to listen to the best, by which he means good and true teachings, not the teachings of false leaders .

Then he advises that one should reflect with a clear mind (i.e. a mind not confused by bad thoughts), whilst making a decision in regard to the two choices in this life. Now in the next verses he will elaborate on the two choices faced by mankind.

He wants each man to listen/awaken to his teachings, so that he can make the right decisions in life. He asks people to waken before the great Awakening.

## Ha 30.2 (contd)

Bartholomae thinks this refers to the Great Consummation. Kanga also takes it as the judgement of the departed at the Cinvat bridge. However, Taraporewala thinks it means a turning point, the ushering in of a new era with the coming of the New Teacher appointed by Ahura Mazda.

However, since Zarθuštra says that one should think clearly, before the great awakening, it appears that he means each person should make the choice before he is judged about his actions in this life.

In recent times this verse about the freedom of choice has been misinterpreted. It is, therefore, imperative that this verse should be read accurately along with all the following verses in this Ha.

## Ha 30.3

At<sup>1</sup> tã<sup>2</sup> mainyũ<sup>3</sup> pouruyē<sup>4</sup>  
yã<sup>5</sup> yēmã<sup>6</sup> xʷafənã<sup>7</sup> asrvātəm<sup>8</sup>  
manahīcã<sup>9</sup> vacahīcã<sup>10</sup>  
šyaouθanōi<sup>11</sup> hī<sup>12</sup> vahyō<sup>13</sup> akəmcã<sup>14</sup>  
āscã<sup>15</sup> hudāhō<sup>16</sup> ərəš<sup>17</sup> vīšyātã<sup>18</sup>  
nōi<sup>19</sup> duždāhō<sup>20</sup>

Now<sup>1</sup> (there were) two<sup>2</sup> primordial<sup>4</sup> Mainyus<sup>3</sup> (Spirits)  
which<sup>5</sup> are known<sup>8</sup> (to be ) twins<sup>6</sup> and self-working<sup>7</sup>;  
and<sup>9</sup> in thoughts<sup>9</sup> and<sup>10</sup> in words<sup>10</sup>,  
and<sup>11</sup> in deeds<sup>11</sup> these<sup>12</sup> two<sup>12</sup> (show themselves) as Good<sup>13</sup> and Bad<sup>14</sup>;  
and<sup>15</sup> of these<sup>15</sup> two<sup>15</sup> (those persons of) good<sup>16</sup> knowledge<sup>16</sup> chose<sup>18</sup> right<sup>17</sup>  
not<sup>19</sup> so<sup>19</sup> (those of) evil<sup>20</sup> knowledge<sup>20</sup>.

### Commentary:

In the previous verse, Zaratuštra has stated that every man has to make a decision for himself out of the two choices that are before him. In this verse, Zaratuštra defines these two choices, which existed from the beginning, as two Mainyus or Spirits as most scholars translate.

The word Mainyu is derived from the Avesta root ‘man’ which means ‘to think’. Consequently, I take these Mainyus as ‘Spirits of the mind’. Zaratuštra says these Mainyus are twins and of these two, one is good in thoughts, words and deeds whereas the other is false in thoughts, words and deeds.

This well-known Zoroastrian doctrine of the twin Mainyus refers to the mental activities of a thinking human being. This doctrine represents the vacillating states of the unstable mind. In the course of his life, a man does not remain fixed for all times, in any one of the two states mentioned above, but because of his freedom of will, he oscillates between the two during his lifetime.

### Ha 30.3 (contd)

That is why in verse 2 above, Zaraθuštra has said that every man should reflect with a clear mind to his teachings, so that he is able to make the better choice.

In the last line, Zaraθuštra states that the man, who has good knowledge , chose right, but not the one who has false knowledge. This refers to the person who listens to Zaraθuštra's teachings and follows them, so that he will naturally have good knowledge. But the person who does not listen to his teachings has false knowledge and is not able to make the right choice.

Sorabji N. Kanga has said in his article on 'the Doctrine of Dualism in the Gathas' that while introducing the subject of the twin mainyu in Yasna 30 and 45, Zaraθuštra has declared certain admonitions to those persons 'who have come from near and afar' that they should 'hear with their ears' to the admonitions he is going to give them.

According to S. N. Kanga, the admonitions in both the Yasnas 30 and 45 refer to the 'ahum', the life, the state of existence of men and that it is for this reason that Zaraθuštra insists that every man, because of the freedom of his will granted to him by Mazda, has to make his own choice between good and evil. The doctrine of the twin mainyu thus refers to the mental activities of a thinking human being who at times chooses good and at other times chooses evil.



## Ha 30.4

Aṭ<sup>1</sup> cā<sup>2</sup> hyaṭ<sup>3</sup> tā<sup>4</sup> hēm<sup>5</sup> mainyū<sup>6</sup>  
jasaētām<sup>7</sup> paourvīm<sup>8</sup> dazdē<sup>9</sup>  
gaēmca<sup>10</sup> ajyāitīmca<sup>11</sup>  
yaθācā<sup>12</sup> aṇhaṭ<sup>13</sup> apəməm<sup>14</sup> aṇhuš<sup>15</sup>  
acištō<sup>16</sup> drəgvatqm<sup>17</sup>  
aṭ<sup>18</sup> ašāunē<sup>19</sup> vahištām<sup>20</sup> manō<sup>21</sup>

And<sup>2</sup> then<sup>1</sup> when<sup>3</sup> these<sup>4</sup> two<sup>6</sup> Mainyus<sup>6</sup> together<sup>5</sup>  
first<sup>8</sup> met<sup>7</sup> they<sup>9</sup> created<sup>9</sup>  
Life<sup>10</sup> and<sup>11</sup> non-Life<sup>11</sup>;  
and<sup>12</sup> thus<sup>12</sup> shall<sup>13</sup> it be<sup>13</sup> till<sup>14</sup> the end<sup>14</sup> of<sup>15</sup> existence<sup>15</sup>;  
the worst<sup>16</sup> for the followers<sup>17</sup> of druj<sup>17</sup>  
but<sup>18</sup> the best<sup>20</sup> mind<sup>21</sup> for<sup>19</sup> the righteous<sup>19</sup>.

### Commentary:

Many scholars have differed on these words ‘life’ and ‘non-life’. Kanga translates ‘not-life’ as destruction. Bartholomae explains it as destruction of life. Taraporewala says these two words express exactly the difference in the essence of the Twin Spirits i.e. not so much between good and bad as between positive life and negative non-life.

According to him the difference is found exactly in the Upanishads and elsewhere in Hindu philosophy between Sāt (Being) and a-Sāt (non-being), so that one may truly say that before the Creation of the Universe by Mazda there was neither non-being nor being.

## Ha 30.4 (contd)

J.M. Chatterjee writes-

“The view put forth by Zaraθuštra is in effect the same as that of Hegel, the great philosopher of modern Europe. Hegel says that on account of the contradiction inherent in the Absolute (in as much as it is both Being and Not Being at the same time--Being because it is existent and Not-being as it is void of any definite content) there starts the process of Thesis, Antithesis and Synthesis and the Universe is the result of the onward recurrence of these three states. Of these the forces of Thesis and Antithesis are real forces, Synthesis being only a stage of unstable equilibrium, which breaks up again and again into Thesis and Antithesis, on and on. This is why the whole process is called Dialectics i.e. the play of two forces. **Zarθuštra says here the same thing viz. that the Universe is the result of the interplay of two forces, one positive and one negative.** Spencer, a leading philosopher of England adds that this movement is a process of evolution in which higher forms emerge out of lower forms (as the result of integration and differentiation) till the highest stage is reached in the mind (consciousness) of man. That is exactly what the Gatha says viz. it ultimately turns out to be the Best Mind of the pious. So far as the Gatha asserts, the Universe to be the result of the inter-play of two forces, its view is upheld by Hegel and so far as it states this to be a process of evolution, its view is maintained by Spencer.” –

Chatterjee also states that the Rig Veda speaks of two forces, Sadhrici and Vişuci which rotate in the Universe (this is how the Universe is evolved). Thus the Gatha is representative of the original Vedic point of view.

Zaraθuštra has spoken about the twin mainyus in Gathas Ha 30 and 45. In both these Hās the twin mainyus have been spoken of in connection with ‘aŋhu’ that is human existence. The admonitions and teachings in both Hās 30 and 45 refer to the ‘ahum’, the life, the state of existence of men and it is for this reason that Zaraθuštra wants every man to make his own choice between good and evil because of the freedom of will granted to him by Mazda.

Throughout the Gathas, we observe that Zaraθuštra is primarily concerned with man’s life and soul on this Earth. He is always teaching about Aṣa and Vohu Manah through which man can reach out to Ahura Mazda.

Therefore, here when he speaks about life and non-life, it seems he is talking about a truthful, righteous life as being more productive and creative, whereas an untruthful, unrighteous life would be like a non-life, a life that does not create or produce, a life that instead destroys, that is non-existent, not worth living. Zaraθuštra states that this status will remain the same till the end of existence or the end of the Universe, where a life of goodness will be productive and a life of evil will be as if it is non-existent, non-productive.

The followers of druj or what one might say, followers of deceit and lies will have the worst thoughts but the followers of truth and righteousness will have the best thought.

## Ha 30.5

Ayā<sup>1</sup> manivā<sup>2</sup> varatā<sup>3</sup>  
yā<sup>4</sup> drəgvā<sup>5</sup> acištā<sup>6</sup> vərəzyō<sup>7</sup>  
ašəm<sup>8</sup> mainyuš<sup>9</sup> spəništō<sup>10</sup>  
yā<sup>11</sup> xraoždīštāng<sup>12</sup> asənō<sup>13</sup> vastē<sup>14</sup>  
yaēca<sup>15</sup> xšnaošan<sup>16</sup> ahurəm<sup>17</sup>  
haiθyāiš<sup>18</sup> šyaoθanāiš<sup>19</sup> fraorə<sup>20</sup> mazdqm<sup>21</sup>

Of<sup>1</sup> these<sup>1</sup> two<sup>2</sup> Mainyus<sup>2</sup>, chose<sup>3</sup>  
he<sup>4</sup> who<sup>4</sup> is a follower<sup>5</sup> of the druj<sup>5</sup>, the worst<sup>6</sup> action<sup>7</sup>  
(but) the (one with the) most<sup>10</sup> virtuous<sup>10</sup> mainyu<sup>9</sup>, (chose<sup>3</sup>) Ašā<sup>8</sup>;  
who<sup>11</sup> would<sup>14</sup> clothe<sup>14</sup> himself<sup>14</sup> in the hardest<sup>12</sup> stone<sup>13</sup>,  
and<sup>15</sup> he<sup>15</sup> who<sup>15</sup> pleases<sup>16</sup> Ahura<sup>17</sup>  
through<sup>18</sup> righteous<sup>18</sup> actions<sup>19</sup>, he<sup>20</sup> chooses<sup>20</sup> Mazdā<sup>21</sup>.

### Commentary:

Here again Zaratrustra reiterates the choice to be made by each individual. The man who is a follower of deceit, untruthfulness, always chooses the worst deed, but the man who thinks most virtuously, the one who mentally protects himself from deceit, untruthfulness (i.e. clothes himself with the hardest stone), always chooses Aša.

Truth is metaphorically described here as the hardest stone, meaning that truth is enduring and unchanging like stone. The emphasis is laid on the choice of goodness and not compulsion, as the freedom of choice is left to each human being. But this freedom is subject to the relevant Laws of Nature. According to Zaratrustra those human beings who live life through righteous, truthful deeds, choose Ahura Mazda

## Ha 30.6

ayā<sup>1</sup> nōi<sup>2</sup> ərəš<sup>3</sup> višyātā<sup>4</sup> daēvā<sup>5</sup> cinā<sup>6</sup>  
hya<sup>7</sup> īš<sup>8</sup> ādābaomā<sup>9</sup>  
pərəsmanēng<sup>10</sup> upā<sup>11</sup>-jasa<sup>12</sup>  
hya<sup>13</sup> vərənātā<sup>14</sup> acištem<sup>15</sup> manō<sup>16</sup>  
a<sup>17</sup> aēšəməm<sup>18</sup> hən<sup>19</sup> dvārəntā<sup>20</sup>  
yā<sup>21</sup> bəṇayən<sup>22</sup> ahūm<sup>23</sup> marətānō<sup>24</sup>

Of<sup>1</sup> these<sup>1</sup> two<sup>1</sup>, even<sup>6</sup> the daevas<sup>5</sup> did not<sup>2</sup> choose<sup>4</sup> right<sup>3</sup>  
since<sup>7</sup> to<sup>9</sup> them<sup>8</sup> deception<sup>9</sup>  
came<sup>12</sup> upon<sup>11</sup> (when) they<sup>10</sup> were<sup>10</sup> in doubt<sup>10</sup>;  
thus<sup>13</sup> they<sup>14</sup> chose<sup>14</sup> the worst<sup>15</sup> thought<sup>16</sup>.  
Then<sup>17</sup> they rushed<sup>20</sup> together<sup>19</sup> to Wrath<sup>18</sup>,  
whereby<sup>21</sup> they<sup>22</sup> afflicted<sup>22</sup> the existence<sup>23</sup> of mankind<sup>24</sup>.

### Commentary:

In the Gathas, Daevas is not used in the negative sense it acquired later. This word is used for the ‘several Gods’ of the pre-Zarathushtrian religion as well as for their followers/worshippers and for the ritualistic priests of the earlier faith.

In this verse, Zaratuštra says that even the followers of the Daevas did not choose right since deception came upon them when they were in doubt. As stated in the earlier verse, the virtuous mainyu who clothes himself in the hardest stone, does not suffer doubt and always chooses the path of Aša. But the followers of the Daevas remain in doubt as they dither about choosing the righteous or unrighteous path. When a human being remains in doubt about the righteous path, deception falls upon him and usually he chooses the worst thought.

## Ha 30.6 (contd)

In the last line, Zaratuštra says that after choosing the wrong path they rush to Aəšma (Demon of Wrath), whereby they afflict the rest of mankind.

In Avesta ‘aəšma’ means wrath, anger and later this was considered to signify as the ‘Demon of Wrath’. Chatterjee says aəšma comes from the Sanskrit root ‘iṣ’ which means ‘to wish’ and iṣm means desire, greed. This gives the idea that those who choose the worst thought, usually choose greed or selfishness and through their greed or selfishness they cause misery to the rest of mankind.

## Ha 30.7

ahmāicā<sup>1</sup> xšaθrā<sup>2</sup> jasa<sup>3</sup>  
manaḥhā<sup>4</sup> vohu<sup>5</sup> aša<sup>6</sup>  
a<sup>7</sup> kəhrpəm<sup>8</sup> utayūitī<sup>9</sup>  
dadā<sup>10</sup> ārmaiti<sup>11</sup> qnmā<sup>12</sup>  
aēšqm<sup>13</sup> tōi<sup>14</sup> ā<sup>15</sup> aḥha<sup>16</sup>  
yaθā<sup>17</sup> ayaḥhā<sup>18</sup> ādānāi<sup>19</sup> pouruyō<sup>20</sup>

And<sup>1</sup> unto<sup>1</sup> such<sup>1</sup>, shall<sup>3</sup> He come<sup>3</sup>, with<sup>2</sup> (His) Xšaθra<sup>2</sup> (Strength),  
(His) Vohu<sup>5</sup> Manah<sup>4</sup> and<sup>6</sup> (His) Aša<sup>6</sup>;  
Then<sup>7</sup> continuity<sup>9</sup> of (their Spiritual) bodies<sup>8</sup>  
(and) steadfastness<sup>12</sup> shall<sup>10</sup> Armaiti<sup>11</sup> grant<sup>10</sup> (him).  
To them<sup>13</sup>, indeed<sup>15</sup> to<sup>14</sup> Thee<sup>14</sup>, shall<sup>16</sup> he<sup>16</sup> belong<sup>16</sup>,  
as<sup>17</sup> if<sup>17</sup> the<sup>20</sup> first<sup>20</sup> in<sup>19</sup> the<sup>19</sup> ordeal<sup>19</sup> through<sup>18</sup> (molten)<sup>18</sup> metal<sup>18</sup>.

### Commentary:

This verse seems to be a continuation of verse 5. When Zaratrustra says ‘unto such shall He come’ the ‘such’ refers to those persons who through righteous actions choose Ahura Mazda as stated in the last line of 30.5. Zaratrustra says that those persons who choose Ahura Mazda, unto them will come Ahura Mazda’s Divine Strength, His Vohu Manah and His Aša i.e. His righteousness.

Through the piety and right-mindedness (Armaiti) of these persons, Ahura Mazda shall grant to them continuity and steadfastness of the inner body (soul, conscience). This means that these persons will have the strength and steadfastness of spirit to withstand all temptations and deceit and shall continue to remain on the righteous path.

## Ha 30.7 (contd)

In the fifth line, Zaraθuštra says ‘to them, indeed, to Thee shall he belong’. It appears that Zaraθuštra is referring to Ahura Mazda and His qualities mentioned in this verse, Vohu Manah, Aša, Xšaθra and Armaiti. He obviously means that those persons who have chosen Ahura Mazda and devoted themselves to Him, they shall belong to Ahura Mazda with all His qualities.

In the last line of this verse, Zaraθuštra states that such a person shall be the first of all others to belong unto Ahura Mazda, after the ordeal through the (molten) metal.

The Avesta word ‘ayaŋhā’ means metal and was later expanded to mean molten metal.

In modern times, we say a person has passed through fire, to indicate that he has gone through a severe ordeal. In ancient times, it was said that a person has passed through molten metal in order to prove if he is innocent or guilty or to indicate that he underwent a severe test.

This is a simple figure of speech to indicate the severity of the ordeal, and in this verse it gives us the idea of the severe ordeal that human beings will pass through at the time of Renovation or Frašō Kərəti. One may mention that, sometimes in the past, it was not figurative but literal eg. the ordeals of Siyavakhsh, son of Kae Kaus and, Dastur Adarbad Mahraspand’s ordeal through fire and molten metal.

Dasturji Hormazdyar Mirza in his book ‘Outlines of History’ has said-

-This concept of the Fire in the form of molten metal being a Divine Judge is underlying the later belief that at the Renovation, all Souls will be made to pass through a stream of molten metal. The souls of the holy would not thereby experience any pain, but those of the wicked shall have to bear afflictions and punishment of the ordeal.-

## Ha 30.8

aṭcā<sup>1</sup> yadā<sup>2</sup> aēšqm<sup>3</sup> kaēnā<sup>4</sup>  
jamaitī<sup>5</sup> aēnaḡhqm<sup>6</sup>  
aṭ<sup>7</sup> mazdā<sup>8</sup> taibyō<sup>9</sup> xšaθrəm<sup>10</sup>  
vōhū<sup>11</sup> manaḡhā<sup>12</sup> vōividāitī<sup>13</sup>  
aēibyō<sup>14</sup> sastē<sup>15</sup> ahurā<sup>16</sup>  
yōi<sup>17</sup> ašāi<sup>18</sup> dadən<sup>19</sup> zastayō<sup>20</sup> drūjəm<sup>21</sup>

And<sup>1</sup> then<sup>1</sup> when<sup>2</sup> upon<sup>3</sup> them<sup>3</sup> retribution<sup>4</sup>  
shall<sup>5</sup> come<sup>5</sup> for<sup>6</sup> the<sup>6</sup> offences<sup>6</sup>,  
then<sup>7</sup>, O<sup>8</sup> Mazdā<sup>8</sup>, unto<sup>9</sup> them<sup>9</sup> (Thy) Absolute<sup>10</sup> Power<sup>10</sup>  
shall<sup>13</sup> be revealed<sup>13</sup> through<sup>11</sup> Vohu<sup>11</sup> Manah<sup>12</sup>  
(then) unto<sup>14</sup> them<sup>14</sup> admonition<sup>15</sup>, O<sup>16</sup> Ahura<sup>16</sup>,  
so<sup>17</sup> that<sup>17</sup> they<sup>19</sup> shall<sup>19</sup> deliver<sup>19</sup> the druj<sup>21</sup> into<sup>20</sup> the two<sup>20</sup> hands<sup>20</sup> of Ašā<sup>18</sup>.

### Commentary:

This verse is a continuation of verse 30.6 and refers to the persons who are the followers of deceit and untruthfulness.

Here, Zaraθuštra states that when retribution for their sins shall descend upon these persons, then the Absolute Power of Ahura Mazda shall be revealed to them through His Vohu Manah. Then, these persons will realise the mistakes they have made.

They will then learn through the admonishments they will receive from Ahura Mazda and thereafter, they will deliver the evil or falsehood into the two hands of Ašā, or in other words, they will forsake all deceit and falsehood and turn to the path of Ašā.



## Ha 30.9

aṭcā<sup>1</sup> tōi<sup>2</sup> vaēm<sup>3</sup> xyāmā<sup>4</sup>  
yōi<sup>5</sup> īm<sup>6</sup> fəraṣəm<sup>7</sup> kərənaun<sup>8</sup> ahūm<sup>9</sup>  
mazdāscā<sup>10</sup> ahurāhō<sup>11</sup>  
āmōyāstrā<sup>12</sup> baranā<sup>13</sup> aṣācā<sup>14</sup>  
hyaṭ<sup>15</sup> haθrā<sup>16</sup> manā<sup>17</sup> bavaṭ<sup>18</sup>  
yaθrā<sup>19</sup> cistiš<sup>20</sup> aṇhaṭ<sup>21</sup> māēθā<sup>22</sup>

And<sup>1</sup> thus<sup>1</sup>, may<sup>4</sup> we<sup>3</sup> be<sup>4</sup> Thine<sup>2</sup>  
who<sup>5</sup> make<sup>8</sup> this<sup>6</sup> world<sup>9</sup> renewed<sup>7</sup>,  
O<sup>11</sup> Ahus<sup>11</sup> (Lords) of<sup>10</sup> Mazdā<sup>10</sup>,  
bringing<sup>13</sup>, through<sup>14</sup> Aṣā<sup>14</sup>, association<sup>12</sup> (with Thee)  
thus<sup>15</sup>, may<sup>18</sup> (each) become<sup>18</sup> one-pointed<sup>16</sup> in mind<sup>17</sup>  
whenever<sup>19</sup> reason<sup>20</sup> was<sup>21</sup> in<sup>22</sup> dispute<sup>22</sup>.

### Commentary:

In verse 30.7, Zaratuštra refers to those persons who live righteously and truthfully who will be the first to belong to Ahura Mazda at the time of renovation, and in verse 30.8 he refers to those persons who are followers of deceit and when retribution comes upon them, the Kingdom of Ahura Mazda will be revealed to them and they will deliver the evil into the two hands of Aša i.e. they will forsake all deceit and untruthfulness and take the path of Aša.

Now in this Ha, he addresses the Lords of Mazda and says that ‘we’ would be those who make the world renewed. Here, ‘we’, stands for those persons who live righteously and also those who forsake all deceit and untruthfulness, after the realization of the Kingdom of Ahura Mazda.

### Ha 30.9 (contd)

I have taken ‘mazdāscā’, mentioned in the 3<sup>rd</sup> line, as genitive of Mazdā which is mazdā plus cā which becomes mazdāscā i.e. of Mazda. ‘ahurājōhō’ I have taken as vocative plural of Ahura with meaning as Lords. IJS Taraporewala thinks that this phrase refers to the Amesha Spentas. In the Gathas there is no specific mention of the Amesha Spentas, however, here, the phrase ‘Lords of Mazda’ possibly refers to his six facets i.e. Aša, Vohu Manah, Xšaθra, Spenta Armaiti, Haurvatat and Ameretat.

Zarathuštra then tells these Lords of Mazda that whenever such righteous persons’ reason becomes overwhelmed with doubts, then the minds of such persons will be concentrated in union towards Ahura Mazda, which will clear up their doubts. This they will be able to do because they will be living their life, in the path of Aša.

Once again, Zarathuštra is emphasizing that a life lived in the path of Aša will bring great rewards, of being one with Ahura Mazda. If everyone follows this path, the world will be renewed.

## Ha 30.10

adā<sup>1</sup> zī<sup>2</sup> avā<sup>3</sup> drūjō<sup>4</sup>  
avō<sup>5</sup> bavaitī<sup>6</sup> skēndō<sup>7</sup> spayaθrahyā<sup>8</sup>  
ač<sup>9</sup> asištā<sup>10</sup> yaojanē<sup>11</sup>  
ā<sup>12</sup> hušitōis<sup>13</sup> vaṇhēus<sup>14</sup> manahō<sup>15</sup>  
mazdā<sup>16</sup> ašaxyācā<sup>17</sup>  
yōi<sup>18</sup> zazəntī<sup>19</sup> vaṇhāu<sup>20</sup> sravahī<sup>21</sup>

When<sup>1</sup> indeed<sup>2</sup> down<sup>3</sup> upon<sup>3</sup> the druj<sup>4</sup>  
descends<sup>5,6</sup> the destruction<sup>7</sup> of<sup>8</sup> (their) success<sup>8</sup>;  
then<sup>9</sup> they<sup>11</sup> shall<sup>11</sup> attain<sup>11</sup> (their) innermost<sup>10</sup> desire<sup>10</sup>  
to<sup>12</sup> the Blessed<sup>13</sup> abode<sup>13</sup> of Vohu<sup>14</sup> Manah<sup>15</sup>,  
of Mazdā<sup>16</sup> and<sup>17</sup> of Ašā,<sup>17</sup>  
as<sup>18</sup> they<sup>19</sup> strive<sup>19</sup> for a good<sup>20</sup> name<sup>21</sup>.

### Commentary:

In verse 30.8, Zaraθuštra states that when retribution for their sins will descend on the persons who are followers of deceit & untruthfulness, then the Absolute Power of Ahura Mazda shall be revealed to them and realizing their mistakes, they will forsake all deceit & untruthfulness and turn to the path of Ašā.

Continuing in this verse, Zaraθuštra says that with the destruction of the druj, these persons will get their innermost wish of being at one with Ahura Mazda, Vohu Manah and Ašā, since they will be continuously striving for a good name.

## Ha 30.11

hya<sup>1</sup> t<sup>2</sup> urvātā<sup>3</sup> saša<sup>4</sup>  
yā<sup>5</sup> mazdā<sup>6</sup> dadāt<sup>7</sup> mašyā<sup>8</sup>  
x<sup>9</sup>ticā<sup>9</sup> ēnait<sup>10</sup>  
hya<sup>11</sup>tcā<sup>11</sup> darəgēm<sup>12</sup> drəgvōdəbyō<sup>13</sup> rašō<sup>14</sup>  
savacā<sup>15</sup> ašavabyō<sup>16</sup>  
a<sup>17</sup> aip<sup>18</sup> t<sup>19</sup>āiš<sup>19</sup> aṇhaiti<sup>20</sup> uštā<sup>21</sup>

If<sup>1</sup> you<sup>4</sup> understand<sup>4</sup> these<sup>2</sup> commandments<sup>3</sup>  
which<sup>5</sup> Mazdā<sup>6</sup> has<sup>7</sup> ordained<sup>7</sup> O mortals<sup>8</sup>!  
for happiness<sup>9</sup> and adversity<sup>10</sup>  
and<sup>11</sup> that<sup>11</sup> (about) long<sup>12</sup> lasting<sup>12</sup> punishment<sup>14</sup> for<sup>13</sup> the followers<sup>13</sup> of the  
druj<sup>13</sup>  
(and) beneficial<sup>15</sup> progress<sup>15</sup> for the followers<sup>16</sup> of Aša<sup>16</sup>,  
then<sup>17</sup> by<sup>19</sup> means<sup>19</sup> of these<sup>19</sup> (laws), happiness<sup>21</sup> shall<sup>20</sup> be<sup>20</sup> hereafter<sup>18</sup> (for you).

### Commentary:

In this verse, Zaratuštra concludes by telling his listeners that if they understand his teachings, which are the commandments of Mazda, (happiness for the persons on the path of Aša but long lasting punishment for the followers of evil) and if they follow Mazda's teachings, then happiness shall come to them hereafter.

Zaratuštra makes it clear in this verse that freedom of choice is not to be misused, it has its consequences.

When Zaratuštra speaks of happiness, he does not mean material happiness but rather spiritual happiness and illumination of the spirit which will remain throughout their life.

## Ha 31

### Introduction

\*Mills has noted the obvious connection with the last verse of Ha 30 and also remarks that this Ha ‘descends from the general to the particular & from the doctrinal to the practical.’

In the last verse of Ha 30 there was a hint of a doctrine (*urvātā*), wherein Zaratustra talks of the Laws of Happiness and Pain, age long punishment for the followers of untruth and upward progress for the upholders of Truth. That doctrine is made manifest in a detailed form in this Ha 31.

In this ‘*Tā vā urvātā*’ sermon, Zaratustra announces unto his followers, by way of admonition, unheard of words & unproclaimed doctrines.

He conveys these doctrines or the teachings of Ahura Mazda to both the wicked and the holy. The main theme of this Ha is that the holy shall enjoy happiness and the wicked shall endure prolonged suffering.

\*SBE.31,p 36

## Ha 31.1

tā<sup>1</sup> vā<sup>2</sup> urvātā<sup>3</sup> marəntō<sup>4</sup>  
agušta<sup>5</sup> vacā<sup>6</sup> səhāmāh<sup>7</sup>  
aēibyō<sup>8</sup> yōi<sup>9</sup> urvātāiš<sup>10</sup> drūjō<sup>11</sup>  
ašahyā<sup>12</sup> gaēθā<sup>13</sup> vī-mərəncaitē<sup>14</sup>  
ačcī<sup>15</sup> aēibyō<sup>16</sup> vahišta<sup>17</sup>  
yōi<sup>18</sup> zarazdā<sup>19</sup> aṇhən<sup>20</sup> mazdāi<sup>21</sup>

Mindful<sup>4</sup> of<sup>1</sup> these<sup>1</sup> Your<sup>2</sup> Commandments<sup>3</sup>,  
do we<sup>7</sup> proclaim<sup>7</sup> (these) words<sup>6</sup> (which are) unheeded<sup>5</sup>  
by<sup>8</sup> those<sup>8</sup> who<sup>9</sup> through the teachings<sup>10</sup> of<sup>11</sup> the druj<sup>11</sup>,  
destroy<sup>14</sup> the worlds<sup>13</sup> of Aša<sup>12</sup>;  
but<sup>15</sup> (the words are) best<sup>17</sup> for<sup>16</sup> those<sup>16</sup>  
who<sup>18</sup> have<sup>20</sup> given<sup>19</sup> (their) hearts<sup>19</sup> unto<sup>21</sup> Mazdā<sup>21</sup>.

### Commentary:

In continuation with Ha 30, wherein Zaratuštra has revealed the Commandments of Mazda, he proclaims that they will be unpleasant for those who are followers of the commandments of the druj.

In the last paragraph of Ha 30, Zaratuštra has said that these Laws which Mazda has ordained, lead to pain and age-long punishment for the followers of untruth. Naturally, therefore, these commandments of Mazda would be very unpleasant, for the followers of untruth, to hear.

By teachings of the druj, Zaratuštra means the temptations and allure of falsehood by which the druj attracts its followers. These are very easy to follow for human beings, when they put their selfish desires first and take the easy path.

Then Zaratuštra further states that these temptations destroy the worlds of Aša, i.e., by following these temptations and the path of falsehood and untruthfulness, the spark of purity which resides in the minds of each human being is destroyed.

But for those who are followers of Aša (truthfulness) and those who are devoted unto Mazda, hearing these commandments will be very heartening and encouraging.

## Ha 31.2

Yezi<sup>1</sup> āiš<sup>2</sup> nōi<sup>3</sup> urvānē<sup>4</sup>  
advā<sup>5</sup> aibt<sup>6</sup>-dərəštā<sup>7</sup> vaxyā<sup>8</sup>  
a<sup>9</sup> vā<sup>10</sup> vīspāng<sup>11</sup> āyōi<sup>12</sup>  
yaθā<sup>13</sup> ratūm<sup>14</sup> ahurō<sup>15</sup> vaēdā<sup>16</sup>  
mazdā<sup>17</sup> ayā<sup>18</sup> qsyā<sup>19</sup>  
yā<sup>20</sup> ašā<sup>21</sup> hacā<sup>22</sup> jvāmahr<sup>23</sup>

If<sup>1</sup>, by means<sup>2</sup> of these<sup>2</sup> (teachings of the druj), (there is) not<sup>3</sup> for choosing<sup>4</sup>,  
the better<sup>8</sup> path<sup>5</sup>, clear<sup>6</sup> in<sup>7</sup> sight<sup>7</sup>,  
then<sup>9</sup> shall<sup>12</sup> I<sup>12</sup> come<sup>12</sup>, unto<sup>10</sup> you<sup>10</sup> all<sup>11</sup>,  
as<sup>13</sup> a Ratu<sup>14</sup>, appointed<sup>16</sup> by<sup>15</sup> Ahura<sup>15</sup>  
(whom) amidst<sup>18</sup> both<sup>18</sup> these<sup>18</sup> parties<sup>19</sup> (good and evil) Mazda<sup>17</sup> (hath sent)  
so<sup>20</sup> that<sup>20</sup> we<sup>23</sup> may<sup>23</sup> live<sup>23</sup> in<sup>22</sup> accord<sup>22</sup> with<sup>22</sup> Ašā<sup>21</sup>.

### Commentary:

Referring to the teachings of the druj as mentioned in the earlier verse, Zaratuštra states that due to these teachings, the choice of a correct & better path is not clearly in sight for human beings.

He then declares that he shall come as a Ratu (Spiritual Leader) appointed by Ahura Mazda, in order to help all the persons in their choice of the correct path, when they are in doubt or when the correct path is not clear to them, because of the temptations and lures of falsehood.

He also states that Ahura Mazda knows about these two conflicting thoughts in the minds of human beings, i.e., good and evil thoughts and, therefore, he has appointed him as Ratu to lead the people on the path of Ašā.

## Ha 31.3

yqm<sup>1</sup> dā<sup>2</sup> mainyū<sup>3</sup> āθrācā<sup>4</sup>  
ašācā<sup>5</sup> cōiš<sup>6</sup> rānōibyā<sup>7</sup> xšnūtəm<sup>8</sup>  
hya<sup>9</sup> urvatəm<sup>10</sup> cazdōhavadəbyō<sup>11</sup>  
ta<sup>12</sup> nā<sup>13</sup> mazdā<sup>14</sup> vīdvanōi<sup>15</sup> vaocā<sup>16</sup>  
hizvā<sup>17</sup> θwahyā<sup>18</sup> āhō<sup>19</sup>  
yā<sup>20</sup> jvañtō<sup>21</sup> vīspəng<sup>22</sup> vāurayā<sup>23</sup>

What<sup>1</sup> (reward) shall<sup>2</sup> Thou<sup>2</sup> bestow<sup>2</sup> through<sup>3</sup> (Thy) Spiritual<sup>3</sup> Fire<sup>4</sup>  
and<sup>5</sup> (what) bliss<sup>8</sup> dost<sup>6</sup> Thou<sup>6</sup> promise<sup>6</sup>, through<sup>5</sup> Aša<sup>5</sup>, unto<sup>7</sup> the two<sup>7</sup> parties<sup>7</sup>?  
(And) what<sup>9</sup> (is) the Law<sup>10</sup> for<sup>11</sup> the wise<sup>11</sup> ones<sup>11</sup> –  
that<sup>12</sup>, O Mazdā<sup>14</sup>, unto<sup>13</sup> us<sup>13</sup> dost Thou<sup>16</sup> proclaim<sup>16</sup> for<sup>15</sup> (our) knowledge<sup>15</sup>,  
through<sup>17</sup> the tongue<sup>17</sup> of Thy<sup>18</sup> mouth<sup>19</sup>,  
so<sup>20</sup> that<sup>20</sup> I<sup>23</sup> may<sup>23</sup> convince<sup>23</sup> all<sup>22</sup> the living<sup>21</sup> ones<sup>21</sup>.

### Commentary:

In the Gaθas, Atar or Fire always implies the Inner Divine Spark of Ahura Mazda in the heart of every human being. The physical fire is understood as an emblem of Ahura Mazda's Divine Inner Spark.

In the later Avesta, Atar is called the son of Ahura Mazda, because in the Gaθas, Fire is regarded as belonging to Ahura Mazda or as being a part of Ahura Mazda, a spark emanating from Him.

Zaraθuštra asks Ahura Mazda what he shall bestow through his Spiritual Fire and what does he promise, through Aša, unto the two competitors, i.e., one who follows the path of Aša and the other who follows the path of deceit. He also asks what bliss will be attained by those persons who follow the path of Aša.

Zaraθuštra wishes that Ahura Mazda shall reveal this knowledge, personally (i.e., through His own tongue), to him. This will enable Zaraθuštra to proclaim this revealed knowledge to the other living ones so that he would be able to convince all of them.



### Ha 31.3 (contd)

The word *āhō*<sup>19</sup> is the same as in Ha 28.11. This word is found only twice in the Gathas. As explained in Ha 28.11, *Zarathuštra* means the knowledge is revealed to him through Ahura Mazda's Spirit as if through his own tongue.

When Ahura Mazda reveals this knowledge to *Zarathuštra* it does not mean that Ahura Mazda actually speaks, it means that *Zarathuštra* intuitively attains this inner knowledge in his mind through Ahura Mazda's Spirit. By emphasizing "through the tongue of Thy mouth", *Zarathuštra* desires that Ahura Mazda bestow onto him personally the desired knowledge.

## Ha 31.4

yadā<sup>1</sup> ašəm<sup>2</sup> zəvīm<sup>3</sup> aṇhən<sup>4</sup>  
mazdāscā<sup>5</sup> ahurāṇhō<sup>6</sup>  
ašicā<sup>7</sup> ārmaiti<sup>8</sup>  
vahištā<sup>9</sup> iśasā<sup>10</sup> manaḥhā<sup>11</sup>  
maibyō<sup>12</sup> xšaθrəm<sup>13</sup> aojōnghva<sup>14</sup>  
yehyā<sup>15</sup> varəda<sup>16</sup> vanaēmā<sup>17</sup> drujəm<sup>18</sup>

Since<sup>1</sup> Aša<sup>2</sup> may<sup>4</sup> be<sup>4</sup> worthy<sup>3</sup> of invocation<sup>3</sup>,  
O Lords<sup>6</sup> (Ahus) of Mazda<sup>5</sup>,  
Through<sup>7</sup> blessed<sup>7</sup> Armaity<sup>8</sup> (piety),  
(then) through the Best<sup>9</sup> Manah<sup>11</sup> I shall<sup>10</sup> seek<sup>10</sup> for myself<sup>10</sup>  
and my<sup>12</sup> followers<sup>12</sup> (Thy) mighty<sup>14</sup> power<sup>13</sup>,  
through<sup>15</sup> whose<sup>15</sup> growth<sup>16</sup>, we<sup>17</sup> may<sup>17</sup> conquer<sup>17</sup> the druj<sup>18</sup>.

### Commentary:

Zaraθuštra says that when he invokes Aša in prayer, through holy piety, right mindedness (i.e. Armaity), he will achieve the Best Manah, through which he will strive to obtain for himself and his followers Ahura Mazda's mighty Xšaθra / Power / Strength.

Zaraθuštra also hopes that through his & his followers' invocation of Aša i.e. following the path of Aša through holy piety and right mindedness (Armaity), they will be able to make Ahura Mazda's Kingdom & Power grow stronger, which will also enable them to conquer evil. By invoking Aša in prayer, through holy piety, thereby achieving the Best Manah, the Kingdom of Ahura Mazda will continue to grow.

## Ha 31.5

taṭ<sup>1</sup> mōi<sup>2</sup> vīcidyaī<sup>3</sup> vaocā<sup>4</sup>  
hyaṭ<sup>5</sup> mōi<sup>6</sup> aṣā<sup>7</sup> dātā<sup>8</sup> vahyo<sup>9</sup>  
vīduyē<sup>10</sup> vohu<sup>11</sup> manaḥhā<sup>12</sup>  
māncā<sup>13</sup> daidyāi<sup>14</sup> yehyā<sup>15</sup> mā<sup>16</sup> arəṣiš<sup>17</sup>  
tācīṭ<sup>18</sup> mazdā<sup>19</sup> ahurā<sup>20</sup>  
yā<sup>21</sup> nōiṭ<sup>22</sup> vā<sup>23</sup> aḥhaṭ<sup>24</sup> aḥhaiti<sup>25</sup> vā<sup>26</sup>

Declare<sup>4</sup> that<sup>1</sup> unto<sup>2</sup> me<sup>2</sup> that<sup>3</sup> I<sup>3</sup> may<sup>3</sup> choose<sup>3</sup>  
What<sup>5</sup> through<sup>7</sup> Aṣā<sup>7</sup> Thou<sup>8</sup> hast<sup>8</sup> assigned<sup>8</sup> (as) the<sup>9</sup> better<sup>9</sup> (path) for<sup>6</sup> me<sup>6</sup> (to  
follow).

(Declare) through<sup>11</sup> Vohu<sup>11</sup> Manah<sup>12</sup> (that) I<sup>10</sup> may<sup>10</sup> know<sup>10</sup>  
and<sup>13</sup> keep<sup>14</sup> in mind<sup>13</sup> the blessings<sup>17</sup> which<sup>15</sup> (accrue) to<sup>16</sup> me<sup>16</sup>;  
(dost Thou declare) all<sup>18</sup> these<sup>18</sup> (blessings) O Mazdā<sup>19</sup> Ahura<sup>20</sup>,  
whether<sup>23</sup> they<sup>21</sup> shall<sup>24</sup> not<sup>22</sup> be<sup>24</sup> or<sup>26</sup> shall<sup>25</sup> be<sup>25</sup> (unto me).

### Commentary:

Zaraṭuṣtra again requests Ahura Mazda to reveal to him the path that he should choose, which Ahura Mazda has assigned for him, which he should follow in accordance with Aṣa (i.e., with truthfulness, righteousness).

He also asks Ahura Mazda to declare through His Vohu Manah, so that he may know and keep in mind the blessings which accrue to him. Zaraṭuṣtra states that if he desires to follow the path of Aṣa and Vohu Manah (path of Love & unselfishness), Ahura Mazda will show him the better path to follow.

## Ha 31.5 (contd)

Thus Zaraθuštra's advice to his followers in this verse is very relevant. According to him, if men were to desire to follow the truthful path as also the path of love & unselfishness, then intuitively they would be able to make the right choices in life. When their mind & soul will be on the right path, they will intuitively take the right path or make the right choice. (As if the thought comes from Ahura Mazda)

Zaraθuštra knows that Ahura Mazda's revelation shall be conveyed to him through his mind, i.e., the revelation will come to him, intuitively. No words are necessary. He also wishes to have Vohu Manah in order to understand the blessings which shall come to him.

The last two lines express Zaraθuštra's confidence that once Ahura Mazda has shown him and the faithful devotee, the better path through Aša & Vohu Manah, then he and the faithful devotee will be convinced that whatever comes or does not come, is the will of Ahura Mazda and, so it is for the best.

## Ha 31.6

ahmāi<sup>1</sup> aṣha<sup>2</sup> vahištəm<sup>3</sup>  
yā<sup>4</sup> mōi<sup>5</sup> vīdvā<sup>6</sup> vaoca<sup>7</sup> haiθīm<sup>8</sup>  
maqθrəm<sup>9</sup> yim<sup>10</sup> haurvatātō<sup>11</sup>  
ašahyā<sup>12</sup> amərətātascā<sup>13</sup>  
mazdāi<sup>14</sup> ava<sup>15</sup> xšaθrəm<sup>16</sup>  
hya<sup>17</sup> hōi<sup>18</sup> vohu<sup>19</sup> vaxša<sup>20</sup> manaṣhā<sup>21</sup>

Unto<sup>1</sup> him<sup>1</sup> shall<sup>2</sup> be<sup>2</sup> the best<sup>3</sup>,  
who<sup>4</sup>, the learned<sup>6</sup> one<sup>6</sup>, proclaims<sup>7</sup> my<sup>5</sup> truth<sup>8</sup>,  
the holy<sup>9</sup> word<sup>9</sup>, which<sup>10</sup> (leads) to Perfection<sup>11</sup>,  
and to Immortality<sup>13</sup> (the holy word) of Truth<sup>12</sup>.  
Such<sup>15</sup> (shall be) the strength<sup>16</sup> of<sup>14</sup> Mazda<sup>14</sup>,  
which<sup>17</sup> through<sup>19</sup> Vohu<sup>19</sup> Manah<sup>21</sup>, shall<sup>20</sup> increase<sup>20</sup> within<sup>18</sup> him<sup>18</sup>.

### Commentary:

Zaraθuštra says that the wise learned person who shall proclaim the truth, the holy word of truth or Maθra, then this shall lead that person to perfection and immortality. By holy word or Maθra he means the revelation he has received from Ahura Mazda and which he has taught to his followers.

This also means that when the wise learned persons spread the Holy Maθra which Zaraθuštra has received from Ahura Mazda, then this will lead to perfection and immortality, in this world of Mazda's Eternal Law. Then the might of Mazda shall come to these persons and grow through Vohu Manah within them from strength to strength.

Jatindra Mohan Chatterjee considers Vohu Manah to be the conscience of a human being. So here he says that it is the power of Mazda that manifests itself through conscience. The voice of conscience is the voice of Ahura Mazda.

## Ha 31.7

Yas<sup>1</sup> tā<sup>2</sup> maṇtā<sup>3</sup> pouruyō<sup>4</sup>  
raocābīš<sup>5</sup> rōiθwən<sup>6</sup> xʾāθrā<sup>7</sup>  
hvō<sup>8</sup> xraθwā<sup>9</sup> dāmiš<sup>10</sup> ašəm<sup>11</sup>  
yā<sup>12</sup> dārayaš<sup>13</sup> vahištəm<sup>14</sup> manō<sup>15</sup>  
tā<sup>16</sup> mazdā<sup>17</sup> mainyū<sup>18</sup> uxšyō<sup>19</sup>  
yā<sup>20</sup> ā<sup>21</sup> nūrəm<sup>22</sup> cīš<sup>23</sup> ahurā<sup>24</sup> hāmō<sup>25</sup>

Who<sup>1</sup> (i.e. Ahura Mazdā) through<sup>2</sup> that<sup>2</sup> (Mqθra) first<sup>4</sup> declared<sup>3</sup>  
(that His) Light<sup>7</sup> shall<sup>6</sup> flow<sup>6</sup> through<sup>5</sup> the heavenly<sup>5</sup> lights<sup>5</sup>.  
He<sup>8</sup> through<sup>9</sup> His<sup>9</sup> Wisdom<sup>9</sup> is the Creator<sup>10</sup> of Aša<sup>11</sup> (Cosmic Law)  
through<sup>12</sup> which<sup>12</sup> He<sup>13</sup> causes<sup>13</sup> to uphold<sup>13</sup> the Best<sup>14</sup> Manah<sup>15</sup>.  
That<sup>16</sup> (light) O Mazdā<sup>17</sup>, dost<sup>19</sup> Thou<sup>19</sup> brighten<sup>19</sup> (within us) through<sup>18</sup> (Thy)  
Spirit<sup>18</sup>,  
which<sup>20</sup>, O Ahura<sup>24</sup> (has remained) the same<sup>25</sup> even<sup>23</sup> till<sup>21</sup> now<sup>22</sup>.

### Commentary:

Zaraθuštra now continues that Ahura Mazda through His Holy Word (Manthra) declared that His Light shall flow through all the Heavenly Lights.

Zaraθuštra further states that Ahura Mazda created Aša (i.e. Cosmic Law, Eternal Law of the Universe, Law of Truthfulness). Through Aša i.e. through this Eternal Law, Ahura Mazda shall uphold the Best Manah i.e. His Divine Intelligence.

Zaraθuštra, therefore, wishes that Ahura Mazda shall make His Light, His Supreme Divine Intelligence, shine through His Spirit towards mankind. Zaraθuštra defines Ahura Mazda's Light & Spirit as being the same in the beginning, and which shall remain the same forever more.

## Ha 31.8

aṭ<sup>1</sup> θwā<sup>2</sup> mēñh<sup>3</sup> pourvīm<sup>4</sup>  
mazdā<sup>5</sup> yezīm<sup>6</sup> stōi<sup>7</sup> manañhā<sup>8</sup>  
vañhəuš<sup>9</sup> patarəm<sup>10</sup> manañhō<sup>11</sup>  
hyaṭ<sup>12</sup> θwā<sup>13</sup> hēm<sup>14</sup> cašmainī<sup>15</sup> hēngrabəm<sup>16</sup>  
haiθīm<sup>17</sup> ašahyā<sup>18</sup> dqmīm<sup>19</sup>  
añhəuš<sup>20</sup> ahurəm<sup>21</sup> šyaoθanaēšū<sup>22</sup>

Then<sup>1</sup> did<sup>3</sup> I<sup>3</sup> recognize<sup>3</sup> Thee<sup>2</sup>, the foremost<sup>4</sup>,  
O<sup>5</sup> Mazdā<sup>5</sup>, ever<sup>7</sup> adorable<sup>6</sup> in<sup>8</sup> (my) mind<sup>8</sup>,  
the Father<sup>10</sup> of Vohu<sup>9</sup> Manah<sup>11</sup>,  
when<sup>12</sup> I perceived<sup>16</sup> Thee<sup>13</sup> entirely<sup>14</sup> with<sup>15</sup> (my) eye<sup>15</sup>  
(that Thou art) the true<sup>17</sup> Creator<sup>19</sup> of Aša<sup>18</sup>  
and the Lord<sup>21</sup> (Judge) of the actions<sup>22</sup> of<sup>20</sup> (this) life<sup>20</sup>.

### Commentary:

In this verse, Zaratuštra very emphatically states that, according to him, Ahura Mazda is the foremost, the Creator of Aša, the Father of Vohu Manah and the Lord Judge of the actions of life.

When Zaratuštra says that Ahura Mazda is the Creator of Aša, he refers to Aša as the Eternal Law or Cosmic Law of the Universe, which really means that Ahura Mazda is the Creator of the Universe.

This verse is where Zaratuštra asserts his monotheistic vision, that there is only one God, one Creator and **He is Ahura Mazda**. He also states that Ahura Mazda is the Supreme Judge of all the actions that take place on Earth.

## Ha 31.9

θwōi<sup>1</sup> as<sup>2</sup> ārmaitīš<sup>3</sup>  
θwā<sup>4</sup> ā<sup>5</sup> gəuš<sup>6</sup> tašā<sup>7</sup> as<sup>8</sup> xratūš<sup>9</sup>  
manyəuš<sup>10</sup> mazdā<sup>11</sup> ahurā<sup>12</sup>  
hya<sup>13</sup> axyāi<sup>14</sup> dadā<sup>15</sup> paθqm<sup>16</sup>  
vāstryā<sup>17</sup> vā<sup>18</sup> āitē<sup>19</sup>  
yā<sup>20</sup> vā<sup>21</sup> nōi<sup>22</sup> aḡha<sup>23</sup> vāstryō<sup>24</sup>

Thine<sup>1</sup> has<sup>2</sup> been<sup>2</sup> right<sup>3</sup> mindedness<sup>3</sup>,  
Thine<sup>4</sup> too<sup>5</sup> has<sup>8</sup> been<sup>8</sup> the Wisdom<sup>9</sup> (that) created<sup>7</sup> Earth<sup>6</sup>,  
(the wisdom) of<sup>10</sup> (Thy) Spirit<sup>10</sup>, O Ahura<sup>12</sup> Mazdā<sup>11</sup>,  
for<sup>13</sup> unto<sup>14</sup> her<sup>14</sup> (Mother Earth) didst<sup>15</sup> Thou<sup>15</sup> give<sup>15</sup> the<sup>16</sup> choice<sup>16</sup> (or path)  
either<sup>18</sup> to go<sup>19</sup> towards<sup>19</sup> the Protector<sup>17</sup> (Shepherd)  
or<sup>21</sup> (to one) who<sup>20</sup> never<sup>22</sup> was<sup>23</sup> a Protector<sup>24</sup> (Shepherd).

### Commentary:

Zaraθuštra says that to Ahura Mazda belongs Armaiti. When he speaks of Armaiti, he means the Pure Mind which belongs to Ahura Mazda and emanates from Him.

Ahura Mazda has created the Earth and through His Spiritual Wisdom He has given the living beings on this Earth, the choice whether to follow the path of the Protector or of the one who is not a Protector, i.e., a false protector.

Here, Zaraθuštra is obviously referring to himself as the true Protector since, as stated by him in Ha 29, Ahura Mazda has appointed him as the Protector of the Soul of the Earth.



## Ha 31.10

aṭ<sup>1</sup> hṛ<sup>2</sup> ayā<sup>3</sup> fravarəta<sup>4</sup>  
vāstrīm<sup>5</sup> axyāi<sup>6</sup> fšuyaṇtəm<sup>7</sup>  
ahurəm<sup>8</sup> ašavanəm<sup>9</sup>  
vaṇhəu<sup>10</sup> fšəṇghīm<sup>11</sup> manaṇhō<sup>12</sup>  
nōi<sup>13</sup> mazdā<sup>14</sup> avāstryō<sup>15</sup>  
davqs<sup>16</sup> cinā<sup>17</sup> humərətōiš<sup>18</sup> baxštā<sup>19</sup>

Then<sup>1</sup> she<sup>2</sup> (Mother Earth) chose<sup>4</sup> out<sup>3</sup> of<sup>3</sup> the<sup>3</sup> two<sup>3</sup>,  
for<sup>6</sup> herself<sup>6</sup> the Protector<sup>5</sup> (and) Shepherd<sup>7</sup>  
(as) the true<sup>9</sup> Lord<sup>8</sup>,  
(the one who) advances<sup>11</sup> Vohu<sup>10</sup> Manah<sup>12</sup>.  
Never<sup>13</sup>, O Mazda<sup>14</sup>, the false<sup>15</sup> Protector<sup>15</sup>  
may<sup>19</sup> share<sup>19</sup> in<sup>18</sup> (Thy) Holy<sup>18</sup> message<sup>18</sup> even<sup>17</sup> though<sup>17</sup> pious<sup>16</sup>.

### Commentary:

This verse carries on the idea of choice given to Mother Earth as stated in Ha 30.9 and it also indicates that she has chosen wisely.

Mother Earth has chosen the Protector and Shepherd as the Lord possessing Truth, who will promote Vohu Manah in individuals. One must understand that Mother Earth stands for the people of the Earth, which means the majority of the people have chosen the Protector possessing Truth.

Zaraṭuštra also prays to Ahura Mazda that the false Protector must never have a share in His Holy Truth or His Message. This idea is the ancient one of keeping the scoffer away from the study of the scriptures, a warning which is continually repeated in the Hindu Scriptures as well as in the Avesta texts. This may be because false and untruthful persons will have no compunction in twisting the Holy Message to their advantage.

## Ha 31.11

hyaŋ<sup>1</sup> nə<sup>2</sup> mazdā<sup>3</sup> paourvīm<sup>4</sup>  
gaēθā<sup>5</sup> scā<sup>5</sup> tašō<sup>6</sup> daēnāscā<sup>7</sup>  
θwā<sup>8</sup> manaŋhā<sup>9</sup> xratūšcā<sup>10</sup>  
hyaŋ<sup>11</sup> astvañtəm<sup>12</sup> dadā<sup>13</sup> uštanəm<sup>14</sup>  
hyaŋ<sup>15</sup> šyaoθanācā<sup>16</sup> səñghqscā<sup>17</sup>  
yaθrā<sup>18</sup> varənəñg<sup>19</sup> vasa<sup>20</sup> dāyetē<sup>21</sup>

Since<sup>1</sup>, for<sup>2</sup> us<sup>2</sup>, O Mazda<sup>3</sup>, at<sup>4</sup> the<sup>4</sup> beginning<sup>4</sup>,  
Thou<sup>6</sup> didst<sup>6</sup> create<sup>6</sup> bodies<sup>5</sup> and<sup>7</sup> also<sup>7</sup> consciences<sup>7</sup>,  
through<sup>8</sup> Thy<sup>8</sup> Mind<sup>9</sup> and<sup>10</sup> Wisdom<sup>10</sup>;  
Since<sup>11</sup> Thou<sup>13</sup> didst<sup>13</sup> give<sup>13</sup> life<sup>14</sup> unto<sup>12</sup> the physical<sup>12</sup> body<sup>12</sup>;  
Since<sup>15</sup> (Thou didst bestow) powers<sup>16</sup> to act<sup>16</sup> and<sup>17</sup> words<sup>17</sup> to speak<sup>17</sup>  
whereby<sup>18</sup> one<sup>21</sup> may<sup>21</sup> choose<sup>21</sup> whatever<sup>19</sup> path<sup>19</sup> one<sup>20</sup> wishes<sup>20</sup>.

### Commentary:

Zaraθuštra once again states clearly that Ahura Mazda has created, in the beginning, the physical body and conscience or ‘daəna’, through His Mind and Wisdom. Daəna is that part of our being that perceives and thinks. From ‘Daəna’, the later form ‘Din’ has evolved in later Avesta, meaning ‘religion’.

Ahura Mazda has also given the life-force or the vital force to the physical body which gives heat and energy to the living body.

He has also bestowed on human beings, powers to think, to act and words to speak. Because of all these blessings, that Ahura Mazda has bestowed on mankind, the individual is given the choice, to follow the path that he desires.

## Ha 31.12

aθrā<sup>1</sup> vācəm<sup>2</sup> baraiti<sup>3</sup>  
miθahvacā<sup>4</sup> vā<sup>5</sup> arəšvacā<sup>6</sup> vā<sup>7</sup>  
vīdvā<sup>8</sup> vā<sup>9</sup> əvīdvā<sup>10</sup> vā<sup>11</sup>  
ahyā<sup>12</sup> zərədācā<sup>13</sup> manāhācā<sup>14</sup>  
ānuš-haxš<sup>15</sup> ārmaiti<sup>16</sup> mainyū<sup>17</sup>  
pərəsāitē<sup>18</sup> yaθrā<sup>19</sup> māēθā<sup>20</sup>

Therefore<sup>1</sup>, (each) lifts<sup>3</sup> up (his) voice<sup>2</sup>,  
Whether<sup>5</sup> false<sup>4</sup> speaker<sup>4</sup> or<sup>7</sup> true<sup>6</sup> speaker<sup>6</sup>,  
whether<sup>9</sup> enlightened<sup>8</sup> or<sup>11</sup> unenlightened<sup>10</sup>,  
with<sup>13</sup> the heart<sup>13</sup> and also<sup>14</sup> with<sup>14</sup> the mind<sup>14</sup> of each<sup>12</sup>  
through<sup>17</sup> his Spirit<sup>17</sup> Armaiti<sup>16</sup> standing<sup>15</sup> by<sup>15</sup>  
doth discuss<sup>18</sup> wherever<sup>19</sup> (there is) doubt<sup>20</sup>.

### Commentary:

In the previous verse, Zaratūštra has said that, Ahura Mazda has given human beings, the choice to follow whichever path they desire.

Now Zaratūštra says that each person, whether he is truthful or is a liar, whether ignorant or wise, utters words according to his heart and mind. However, right-mindedness and faith (Armaiti), directs the person, through his Spirit, towards the proper goal of truthfulness and wisdom, especially when there is some doubt in his mind.

The real test of a person is in his conduct. From a man's conduct one can say whether he is truthful or false, wise or ignorant. If a person's conduct is to be right he should have the right faith and right mind, (Armaiti).

## Ha 31.13

yā<sup>1</sup> frasā<sup>2</sup> āvīšyā<sup>3</sup>  
yā<sup>4</sup> vā<sup>5</sup> mazdā<sup>6</sup> pərəsāitē<sup>7</sup> tayā<sup>8</sup>  
yā<sup>9</sup> vā<sup>10</sup> kasəuš<sup>11</sup> aēnaŋhō<sup>12</sup>  
ā<sup>13</sup> mazištəm<sup>14</sup> ayamaitē<sup>15</sup> bājəm<sup>16</sup>  
tā<sup>17</sup> cašməŋg<sup>18</sup> ōwisrā<sup>19</sup> hārō<sup>20</sup>  
aibt<sup>21</sup> ašā<sup>22</sup> aibt<sup>23</sup> vaēnahī<sup>24</sup> vīspā<sup>25</sup>

(The one) who<sup>1</sup> doubts<sup>2</sup> in<sup>3</sup> open<sup>3</sup>  
or<sup>5</sup> who<sup>4</sup> questions<sup>7</sup> in<sup>8</sup> secret<sup>8</sup>, O<sup>6</sup> Mazda<sup>6</sup>,  
or<sup>10</sup> who<sup>9</sup> for a small<sup>11</sup> sin<sup>12</sup>  
undergoes<sup>13,15</sup> highest<sup>14</sup> penance<sup>16</sup>,  
this<sup>17</sup> through (Thy) radiant<sup>19</sup> eye<sup>18</sup> Thou<sup>20</sup> watcheth<sup>20</sup>  
closely<sup>21</sup> and Thou<sup>24</sup> observest<sup>24</sup> closely<sup>23</sup> all<sup>25</sup> (this) in<sup>22</sup> accord<sup>22</sup> with<sup>22</sup> Ašā<sup>22</sup>.

### Commentary:

Zarathuštra wishes to advise everyone that Mazda is all-seeing, observing everything and that nothing can be hidden from Him. He, therefore, says that Mazda is aware of the questions regarding doubts openly asked or in secret.

Mazda is also aware of the one who, for a small sin, heads towards great misfortune. A small sin could lead to a bigger one when the individual surrenders to temptation and deceit, which will ultimately lead to his downfall.

Mazda watches and observes everything with His Divine Insight and judges them according to the Law of Aša. He is aware of the motive behind each and every action. Nothing is hidden from Him. (refer the words ‘Hātā Marānē’ in Ha 32.6)

## Ha 31.14

tā<sup>1</sup> θwā<sup>2</sup> pərəsā<sup>3</sup> ahurā<sup>4</sup>  
yā<sup>5</sup> zī<sup>6</sup> āitī<sup>7</sup> jəŋghatīcā<sup>8</sup>  
yā<sup>9</sup> iʃudō<sup>10</sup> dadəntē<sup>11</sup>  
dāθranəm<sup>12</sup> hacā<sup>13</sup> aʃāunō<sup>14</sup>  
yāscā<sup>15</sup> mazdā<sup>16</sup> drəgvōdəbyō<sup>17</sup>  
yaθā<sup>18</sup> tā<sup>19</sup> aḡhən<sup>20</sup> həŋkərətā<sup>21</sup> hyaʃ<sup>22</sup>

Then<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> of<sup>2</sup> Thee<sup>2</sup>, O<sup>4</sup> Ahura<sup>4</sup>,  
(about that) which<sup>5</sup> indeed<sup>6</sup> comes<sup>7</sup> now<sup>7</sup> and<sup>8</sup> (that which) shall<sup>8</sup> happen<sup>8</sup> in<sup>8</sup>  
future<sup>8</sup>.  
What<sup>9</sup> recompense<sup>10</sup>/punishment<sup>10</sup> shall<sup>11</sup> be noted<sup>11</sup>  
in the Books<sup>12</sup> of Life<sup>12</sup> as regards<sup>13</sup> the pious<sup>14</sup>  
and<sup>15</sup> what<sup>15</sup> O Mazda<sup>16</sup>, of<sup>17</sup> the wicked<sup>17</sup>?  
In<sup>18</sup> what<sup>18</sup> manner<sup>18</sup> (and) when<sup>22</sup> shall<sup>19</sup> these<sup>19</sup> be<sup>20</sup> (considered) at the final<sup>21</sup>  
reckoning<sup>21</sup>.

### Commentary:

Zaraθuštra asks Ahura Mazda what the future would be for the living. What rewards will be noted in their Book of Life for the pious one and what punishment for the wicked one? In what manner will the rewards and punishment be reconciled at the final stage, i.e., after death?

The Book of Life is a record in Ahura Mazda's memory of every act and every thought of each person. This idea is similar to the one conveyed by the epithet Hātā Marānē Ahurā in Ha 32.6. This epithet signifies 'He that remembers all that exists'.

Very often, Zaraθuštra asks Ahura Mazda certain questions, but the reply is not given by him. This is Zaraθuštra's style of writing in which the answer is in the question itself. In this verse when Zaraθuštra asks Ahura Mazda what punishment will be given to a wicked person or what reward to a pious man, he really wants to say simply that a pious man will be rewarded and a wicked man will be punished by Ahura Mazda.

## Ha 31.15

pərəsā<sup>1</sup> avaṭ<sup>2</sup> yā<sup>3</sup> mainiś<sup>4</sup>  
yē<sup>5</sup> drəgvāitē<sup>6</sup> xšaθrəm<sup>7</sup> hunāitē<sup>8</sup>  
duš-šyaōθanāi<sup>9</sup> ahurā<sup>10</sup>  
yē<sup>11</sup> nōi<sup>12</sup> jyōtūm<sup>13</sup> hanarə<sup>14</sup> vīnastī<sup>15</sup>  
vāstryehyā<sup>16</sup> aēnaṭhō<sup>17</sup>  
pasəuś<sup>18</sup> vīrāaṭcā<sup>19</sup> adrujyaṇtō<sup>20</sup>

I<sup>1</sup> ask<sup>1</sup> this<sup>2</sup>, what<sup>3</sup> is the punishment<sup>4</sup> (for the one)  
who<sup>5</sup> secures<sup>8</sup> power<sup>7</sup> for<sup>6</sup> a wicked<sup>6</sup> man<sup>6</sup>,  
for<sup>9</sup> an evil-doer<sup>9</sup>, O Ahura<sup>10</sup>?  
Who<sup>11</sup> finds<sup>15</sup> no<sup>12</sup> (other) fulfillment<sup>14</sup> in<sup>13</sup> life<sup>13</sup>  
(but) in the separation<sup>17</sup> of the Protector<sup>16</sup> (Shepherd)  
from<sup>20</sup> (His) non-wicked<sup>20</sup> human<sup>19</sup> flock<sup>18</sup>.

### **Commentary:**

Zaraθuštra raises this doubt with Ahura Mazda. What if a virtuous man gives support or power to a wicked man, and evil-doer, then what punishment would there be for that man? Further, what punishment would be meted out to the one who finds fulfillment in parting the virtuous individual from his True Protector?

Here again Zaraθuštra wants his followers to note that even if they lead a virtuous life, if they give support or power to a wicked man or one who tries to separate the virtuous man from the true Protector, he will be punished.

Separating, the virtuous man from the True Protector, or causing him doubts about the True Shepherd, would mean leading the virtuous man astray.

## Ha 31.16

pərəsā<sup>1</sup> avaṭ<sup>2</sup> yaθā<sup>3</sup> hvō<sup>4</sup>  
yē<sup>5</sup> hudānuš<sup>6</sup> dāmanahyā<sup>7</sup> xšaθrām<sup>8</sup>  
\*(vīsō)<sup>9</sup> šōiθrahya<sup>10</sup> vā<sup>11</sup> daxyəuš<sup>12</sup> vā<sup>13</sup>  
ašā<sup>14</sup> fradaθai<sup>15</sup> aspərəzatā<sup>16</sup>  
θwāvqs<sup>17</sup> mazdā<sup>18</sup> ahurā<sup>19</sup>  
yadā<sup>20</sup> hvō<sup>21</sup> aṭhaṭ<sup>22</sup> yā<sup>23</sup> šyaōθanascā<sup>24</sup>

I<sup>1</sup> ask<sup>1</sup> this<sup>2</sup>, whether<sup>3</sup> he<sup>4</sup>  
who<sup>5</sup> (is) wise<sup>6</sup> (and who) for (Thy) Power<sup>8</sup> in<sup>7</sup> the house<sup>7</sup>,  
\*in<sup>9</sup> the village<sup>9</sup> or<sup>11</sup> district<sup>10</sup> or<sup>13</sup> country<sup>12</sup>,  
strives<sup>16</sup> for the increase<sup>15</sup> of Ašā<sup>14</sup>,  
(then) O Ahura<sup>19</sup> Mazda<sup>18</sup> (he becomes) one<sup>17</sup> unto<sup>17</sup> Thee<sup>17</sup>.  
How<sup>20</sup> shall he become<sup>22</sup> such<sup>21</sup> and<sup>24</sup> (with) what<sup>23</sup> actions<sup>24</sup>?

\*Taraporewala has added this word ‘vīsō’ as he feels it is necessary. This word also appears in verse 18 and this gives the clue.

### Commentary:

Here again Zaratrustra asks the question in the last line. How shall a person become fully merged into Ahura Mazda and through what actions. The answer is in the first four lines.

If a wise man strives earnestly to bring the strength and power of Ahura Mazda through actions in accordance with Ašā, in the house, village, district and country, i.e., he increases Ašā or truthfulness in these places, then such a man will become merged into Ahura Mazda.

In short, affinity with Ahura Mazda is established by fighting for truthfulness, righteousness.

## Ha 31. 17

katārēm<sup>1</sup> ašavā<sup>2</sup> vā<sup>3</sup>  
drəgvā<sup>4</sup> vā<sup>5</sup> vərənvaite<sup>6</sup> mazyō<sup>7</sup>  
vīdvā<sup>8</sup> vīdušē<sup>9</sup> mraotū<sup>10</sup>  
mā<sup>11</sup> əvīdvā<sup>12</sup> aipī<sup>13</sup> dābāvaya<sup>14</sup>  
zdī<sup>15</sup> nā<sup>16</sup> mazdā<sup>17</sup> ahurā<sup>18</sup>  
vaŋhəuš<sup>19</sup> fradaxštā<sup>20</sup> manahō<sup>21</sup>

Which<sup>1</sup> of the two<sup>1</sup> (paths) (which) either<sup>3</sup> the righteous<sup>2</sup> man<sup>2</sup>  
chooses<sup>6</sup> or<sup>5</sup> (that which) the wicked<sup>4</sup> man<sup>4</sup> (chooses) (is) greater<sup>7</sup>?  
Let<sup>10</sup> the Enlightened<sup>8</sup> One<sup>8</sup> speak<sup>10</sup> unto<sup>9</sup> the wise<sup>9</sup> one<sup>9</sup>.  
Let not<sup>11</sup> the unenlightened<sup>12</sup> one<sup>12</sup> cause<sup>13,14</sup> deception<sup>13,14</sup>.  
Mayest<sup>15</sup> Thou<sup>15</sup> be<sup>15</sup> for<sup>16</sup> us<sup>16</sup>, O Mazdā<sup>17</sup> Ahura<sup>18</sup>,  
the revealer<sup>20</sup> of Vohu<sup>19</sup> Manah<sup>21</sup>.

### Commentary:

In this verse, Zaratuštra again asks the question, as to which path is the better one - the path chosen by the righteous or that chosen by the wicked one. The answer is in the question that naturally the path chosen by the righteous is the better one.

Zaratuštra then says that the Enlightened One should speak unto the wise one. By enlightened one, he refers to himself and in the case of the wise one, it should be the one who has a certain minimum idea of spiritual insight. Zaratuštra often repeats to his followers not to allow the unenlightened one or the false protector to cause deception in them, or not to listen to these false preachers.

Finally, he asks Ahura Mazda to be there for him and his followers and to be the revealer of Vohu Manah. This means he desires Ahura Mazda to bring His Spiritual Good Mind unto him and his followers, which will result in their making the right choices for the better path.



## Ha 31.18

mā<sup>1</sup> ciš<sup>2</sup> aṭ<sup>3</sup> vā<sup>4</sup> drəgvatō<sup>5</sup>  
mqθrqscā<sup>6</sup> gūštā<sup>7</sup> sāsnāscā<sup>8</sup>  
āzī<sup>9</sup> dāmānəm<sup>10</sup> vīsəm<sup>11</sup> vā<sup>12</sup>  
šōiθrəm<sup>13</sup> vā<sup>14</sup> daxyūm<sup>15</sup> vā<sup>16</sup> ādāṭ<sup>17</sup>  
duštācā<sup>18</sup> marakaēcā<sup>19</sup>  
aθā<sup>20</sup> īs<sup>21</sup> sāzdūm<sup>22</sup> snaiθiṣā<sup>23</sup>

Let<sup>1</sup> not<sup>1</sup> any<sup>2</sup> of<sup>4</sup> you<sup>4</sup>, then<sup>3</sup>, of<sup>5</sup> the wicked<sup>5</sup> person<sup>5</sup>,  
Listen<sup>7</sup> to the words<sup>6</sup> and<sup>8</sup> teachings<sup>8</sup>;  
He<sup>9</sup> indeed<sup>9</sup>, the house<sup>10</sup>, and<sup>12</sup> the village<sup>11</sup>,  
and<sup>14</sup> the district<sup>13</sup> and<sup>16</sup> the country<sup>15</sup> brings<sup>17</sup>  
into<sup>18</sup> torment<sup>18</sup> and<sup>19</sup> death<sup>19</sup>;  
so<sup>20</sup> do you resist<sup>22</sup> them<sup>21</sup> with<sup>23</sup> (spiritual) weapon<sup>23</sup>.

### Commentary:

Zaraθuštra very clearly advises his followers not to listen to false preachers, wicked persons, because if they listen and follow these wicked persons, the house, the village, the district and the country will be in torment and even death.

He therefore asks his followers to resist these wicked persons with their spiritual weapon. The spiritual weapon is truthfulness and righteousness. Zaraθuštra means that every man or woman who acts and speaks truthfully, who follows the path of Aša, will be able to resist the wicked persons.

## Ha 31.19

*gūšta<sup>1</sup> yə<sup>2</sup> maṇtā<sup>3</sup> ašəm<sup>4</sup>  
ahūmbīš<sup>5</sup> vīdvā<sup>6</sup> ahurā<sup>7</sup>  
ərəžuxδāi<sup>8</sup> vacaḥhqm<sup>9</sup>  
xšayamnō<sup>10</sup> hizvō<sup>11</sup> vasō<sup>12</sup>  
θwā<sup>13</sup> āθrā<sup>14</sup> suxrā<sup>15</sup> mazdā<sup>16</sup>  
vaḥhāu<sup>17</sup> vīdātā<sup>18</sup> rqnayā<sup>19</sup>*

**He<sup>2</sup> who<sup>2</sup> has<sup>1</sup> listened<sup>1</sup> (and) understood<sup>3</sup> (your teachings about) Aša<sup>4</sup>,  
(he is) the enlightened<sup>6</sup> one<sup>6</sup>, the healer<sup>5</sup> of life<sup>5</sup>, O Ahura<sup>7</sup>.  
For<sup>8</sup> truth<sup>8</sup> speaking<sup>8</sup> of<sup>9</sup> the words<sup>9</sup>  
of<sup>11</sup> his<sup>11</sup> tongue<sup>11</sup> (He is) able<sup>10</sup> and willing<sup>12</sup>  
(and he understands) O Mazda<sup>16</sup>, (that) through<sup>13</sup> Thy<sup>13</sup> Radiant<sup>15</sup> Fire<sup>14</sup>  
the destinies<sup>17</sup> (that) you assign<sup>18</sup> to both<sup>19</sup> the parties<sup>19</sup>.**

### Commentary:

Zaraθuštra is speaking about himself. How he has listened to Ahura Mazda regarding His teachings about Aša and, therefore, he has become spiritually enlightened, so that he can be, the healer of life. This can be, by converting his followers to understand about Aša and to follow the path of Aša, so that they can resist wicked men and evil in this world and consequently heal this world.

By becoming spiritually enlightened, Zaraθuštra is able and willing for truth speaking and his words will be eloquent and convincing.

Zaraθuštra affirms to Ahura Mazda that he understands the reckoning which will come to both the parties, the pious and the impious, through Mazda's blazing Fire. Here again, fire means the divine spark of Mazda which is there in every human being. We often say that punishment for sins come to people in this world. May be, the divine spark of Mazda which is in all human beings, brings punishment in every person's life.

**Zaraθuštra constantly repeats that no evil, wicked or untruthful act will go without punishment, whether in this world or thereafter. (Refer Ha 43.5)**

## Ha 31.20

yə<sup>1</sup> āya<sup>2</sup> ašavanəm<sup>3</sup>  
divamnəm<sup>4</sup> hōi<sup>5</sup> aparəm<sup>6</sup> xšayō<sup>7</sup>  
darəgēm<sup>8</sup> āyū<sup>9</sup> təmaṛhō<sup>10</sup>  
duš<sup>11</sup> arəθəm<sup>11</sup> avaētās<sup>12</sup> vacō<sup>13</sup>  
təm<sup>14</sup> vā<sup>15</sup> ahūm<sup>16</sup> drəgvaṇtō<sup>17</sup>  
šyaoθanāis<sup>18</sup> x<sup>19</sup> āis<sup>19</sup> daēnā<sup>20</sup> naēšā<sup>21</sup>

He<sup>1</sup> who<sup>1</sup> follows<sup>2</sup> a holy<sup>3</sup> man<sup>3</sup>  
the Light<sup>4</sup> (shall), henceforth<sup>6</sup>, (be) his<sup>5</sup> abode<sup>7</sup>;  
(but) to long<sup>8</sup> duration<sup>9</sup> of darkness<sup>10</sup>  
(and) obscure<sup>11</sup> light<sup>11</sup> (and) to words<sup>13</sup> of woe<sup>12</sup>,  
the wicked<sup>17</sup> (persons), to such<sup>14</sup> a life<sup>16</sup>, indeed<sup>15</sup>  
(your) conscience<sup>20</sup> shall<sup>21</sup> lead<sup>21</sup> (you) through<sup>19</sup> your<sup>19</sup> own<sup>19</sup> deeds<sup>18</sup>.

### Commentary:

Zaraθuštra again advises his followers that those who will follow the Enlightened One, the healer of Life (as stated in the previous verse), for them the Light shall be their abode. By Light he means bliss and enlightenment of the soul in this world and thereafter in heaven.

Then, he warns his followers that for wicked persons, their own conscience (daēna) shall lead them to long duration of darkness and obscure light and to words of woe.

As stated in Ha 30.11, Daēna is that part of our being that perceives and thinks. Zaraθuštra, therefore, means that by committing evil deeds or sins, the part of their being (daēna) which perceives and thinks will make the wicked persons realise their wicked deeds in their sub-conscious minds which will lead to there being darkness and obscurity in their hearts and minds. The wicked persons kill their own souls and lead their lives away from peace and contentment..

## Ha 31.21

mazdā<sup>1</sup> dadā<sup>2</sup> ahurō<sup>3</sup>  
haurvatō<sup>4</sup> amərətātascā<sup>5</sup>  
būrōiš<sup>6</sup> ā<sup>7</sup> ašaxyācā<sup>8</sup>  
x<sup>9</sup>ā<sup>9</sup>-paiθyā<sup>10</sup> xšaθrahyā<sup>11</sup> sarō<sup>12</sup>  
vaŋhəuš<sup>13</sup> vazdvarā<sup>14</sup> manaŋhō<sup>15</sup>  
yā<sup>16</sup> hōi<sup>17</sup> mainyū<sup>18</sup> šyaoθanāišcā<sup>19</sup> urvaθō<sup>20</sup>

May<sup>2</sup> Ahura<sup>3</sup> Mazda<sup>1</sup>, grant<sup>2</sup>  
Perfection<sup>4</sup> and<sup>5</sup> Immortality<sup>5</sup>  
(and) from<sup>7</sup> (His) Fullness<sup>6</sup> Ašā<sup>8</sup> also<sup>8</sup>  
(and) through<sup>9</sup> His<sup>9</sup> own<sup>9</sup> inspiring<sup>12</sup> Power<sup>10</sup> Xšaθra<sup>11</sup>  
(and) Vohu<sup>13</sup> Manah<sup>15</sup> through<sup>14</sup> (His) sustenance<sup>14</sup>  
(on one) who<sup>16</sup> is devoted<sup>20</sup> to<sup>17</sup> Him<sup>17</sup> in spirit<sup>18</sup> and in actions<sup>19</sup>.

### Note:

In this verse, six of the Amesha Spentas, ( of the later Avesta), have been mentioned, as qualities and rewards, which shall be bestowed by Ahura Mazda on those persons who are devoted to Him, in spirit and in their deeds and actions.

According to Zaratuštra, Ahura Mazda grants perfection and immortality, out of His Full Wisdom, to those who are devoted to Him, both in spirit and in action. Through His Wisdom, through His Power and Strength (Xšaθra), through His Eternal Law (Ašā), through His Spiritual Vohu Manah, He bestows on them Perfection and Immortality.

Zaratuštra is telling his followers that, the person who is faithful to Ahura Mazda, in spirit and in action, he shall get all these gifts from Ahura Mazda, who has absolute authority.

## Ha 31.22

ciθrā<sup>1</sup> t̄<sup>2</sup> hudāñhē<sup>3</sup>  
yaθanā<sup>4</sup> vaēdāmnāi<sup>5</sup> manañhā<sup>6</sup>  
vohū<sup>7</sup> hvō<sup>8</sup> xšaθrā<sup>9</sup>  
ašam<sup>10</sup> vacañhā<sup>11</sup> šyaonācā<sup>12</sup> hapti<sup>13</sup>  
hvō<sup>14</sup> tōi<sup>15</sup> mazdā<sup>16</sup> ahurā<sup>17</sup>  
vāzištō<sup>18</sup> añhaiti<sup>19</sup> asti<sup>20</sup>

Clear<sup>1</sup> (are) these<sup>2</sup> (teachings) to the one<sup>3</sup> with<sup>3</sup> inborn<sup>3</sup> wisdom<sup>3</sup>  
as<sup>4</sup> also<sup>4</sup> to the one<sup>5</sup> realising<sup>5</sup> through<sup>6</sup> (his) mind<sup>6</sup>.  
Such<sup>8</sup> a person<sup>8</sup> through<sup>7</sup> Thy Divine<sup>7</sup> Xšaθra<sup>9</sup>  
upholds<sup>13</sup> Aša<sup>10</sup> through word<sup>11</sup> and<sup>12</sup> deed<sup>12</sup>.  
He<sup>14</sup>, indeed<sup>14</sup>, O Mazda<sup>16</sup> Ahura<sup>17</sup>, unto<sup>15</sup> Thee<sup>15</sup>  
shall<sup>19</sup> become<sup>19</sup> (Thy) most<sup>18</sup> active<sup>18</sup> helper<sup>20</sup>.

### Note:

Zaraθuštra finally concludes that these, his teachings, shall be clear to the person who has innate wisdom and also to one who has acquired knowledge through his good mind. (Refer Doā Nām Setāyeshne para 4 ‘āsne-kheradī gosho-srūthe-kheradī’).

There is a distinction between hudāñhē and vaēdāmnāi. The first one is a person who is born with wisdom and the second indicates the one who acquires wisdom through study and meditation.

When that person understands his teachings, then such a person will follow the path of Aša, through his words and deeds, thereby becoming the strongest believer and devotee of Ahura Mazda.

## Ha 32

In this Ha, the term ‘Daeva’ is used prominently. Among the Indo-Aryans and the Indo-Iranians, it seems that the term ‘Daeva’ (later ‘dev, div’) was used to convey the sense of ‘Divine’ ‘heavenly’; the word ‘divine’ having apparently come into being from the root ‘div’ meaning ‘to shine’.

But when the split occurred among the Indo-Iranians, it seems that the term ‘deva’ continued to be used in a good sense as ‘divine gods’ among the Indian section, but among the Iranian section, the word ‘daeva’ took the opposite connotation of ‘a false god, a demon god’, apparently from another meaning of the root ‘div’ meaning ‘to deceive’. (refer Kangaji Avesta Dictionary pg.263).

The Iranians, as taught by their Prophet Zarathushtra, recognize ‘Ahura Mazda’, the Omniscient Lord as Almighty God and Sole Creator of all Creations and they offer worship to Him as such. In the Avesta, the Almighty Creator is also known simply as ‘Ahura’, the Lord of Life or as Mazda, the Omniscient. Hence the Avesta term Mazdayasnian ‘a worshipper of Mazda’ which is generally applied to the Zarthushtrians. As against that, the term ‘daeva –yasna’ is applied to signify those who are the followers of untruth and deceit and thus considered as opponents of Prophet Zarathushtra.

Other related Avesta terms are ‘druj’ (fem) meaning one who does harm, a deceiver, a liar, a misleader; ‘dravant’ Gathic form ‘dregvant’ meaning ‘not following the doctrines of religion, deviating from the mandates of Zarathushtra, an irreligious or evil person’.

The hymn ‘axyācā xʷaētūš’, Yasna Ha 32, is entirely devoted to the opponents of Holy Zaratūštra, those who preferred their original worship of the daevas, to the religion spread by Zaratūštra.

## Ha 32.1

axyācā<sup>1</sup> xʷaētus<sup>2</sup> yāsa<sup>3</sup>  
ahyā<sup>4</sup> vərəzənəm<sup>5</sup> ma<sup>6</sup> airyamnā<sup>7</sup>  
ahyā<sup>8</sup> daēvā<sup>9</sup> mahmī<sup>10</sup> manōi<sup>11</sup>  
ahurahyā<sup>12</sup> urvāzəmā<sup>13</sup> mazdā<sup>14</sup>  
θwōi<sup>15</sup> dūtā<sup>16</sup> hō<sup>16</sup> āhāmā<sup>17</sup>  
təng<sup>18</sup> dārayō<sup>19</sup> yōi<sup>20</sup> vā<sup>21</sup> daibišənti<sup>22</sup>

Unto<sup>1</sup> Him<sup>1</sup>, the (spiritually) self-reliant<sup>2</sup> prayed<sup>3</sup>,  
Unto<sup>4</sup> Him<sup>4</sup> (prayed) the co-worker<sup>5</sup> together<sup>6</sup> with friend<sup>7</sup>,  
even<sup>10</sup> the Daēvas<sup>9</sup> (prayed) unto Him<sup>8</sup>, in the same<sup>10</sup> spirit<sup>11</sup>,  
for the Supreme<sup>13</sup> Bliss<sup>13</sup> of Ahura<sup>12</sup> Mazda<sup>14</sup>  
(saying) may we become<sup>17</sup> Thy<sup>15</sup> messengers<sup>16</sup>  
(in order to) repel<sup>19</sup> those<sup>18</sup> who<sup>20</sup> are inimical<sup>22</sup> to You<sup>21</sup>.

### Commentary:

In the last verse of the preceding Ha 31, the ‘most active helper’ has been mentioned. In this verse the names of the three types of helpers are given –

1. xʷaētū – This word has been translated by Kanga as relation or kinsman, by Mills as Lord. Both these are due to the Pahlavi rendering xʷēš, meaning self. In the Rig Veda we find the word svātavas, which means ‘powerful in himself’. Taraporewala, therefore, takes the word as one who possesses power within himself or who commands inner strength. He, therefore, takes the meaning of this word as ‘self-reliant’.
2. Vərəzəna – Kanga translates this as ‘comrade’ or ‘co-worker’. Mills interprets it to mean ‘labouring villager’, Bartholomae thinks that it is meant to be ‘Vātrya’ or the third caste mentioned in later Avesta. Taraporewala is inclined to accept Kanga’s translation ‘co-worker’ deriving the word from the root ‘vərəz’ = to work.
3. Airyaman – Kanga translates it to mean ‘obedient’, i.e., subordinate. Mills refers it to mean ‘peers’. According to Bartholomae the Gatha texts are not at all clear about the Yazata Airyaman and he interprets it to mean ‘comrade’ or ‘friend’. Taraporewala takes this word as ‘friend’. He, however, states that in Yasna 54, which is dedicated to Airyaman, he translates the word as ‘brotherhood’. Dhalla says ‘this Indo-Iranian divinity originally conveys the idea of comradeship and occurs in the Vedas.... and also in the Avesta in connection with wedding rites.’

## Ha 32.1 (contd)

Regarding the word ‘Daevas’, Taraporewala says that it should be remembered that the word is not used in the Gathas in the negative sense, which it acquired in the later Avesta. But, as always in the Gathas, the word indicates the ordinary followers of the ancient faith who were strongly attached to all the complexities of the ancient rituals. Here it would seem that this word also implies the worldly people as distinct from the three types mentioned above.

In this verse, Zaratuštra says that all three types of his followers prayed to Ahura Mazda, for the Bliss of the Supreme Ahura Mazda. He also says that even the Daeva worshippers, prayed to Ahura Mazda for this Bliss.

The whole idea is that both the sections– the Disciples of Zaratuštra as well as the adherents of the ancient faith – invoke the Supreme Ahura Mazda, in the same spirit, but each in their different ways. Also, both the parties have the common prayer, which is, the desire to be Ahura Mazda’s messengers, in order to repel those who are inimical to them.



## Ha 32.2

aēibyō<sup>1</sup> mazdā<sup>2</sup> ahurō<sup>3</sup>  
sārəmnō<sup>4</sup> vohu<sup>5</sup> manahā<sup>6</sup>  
xšaθrā<sup>7</sup> hacā<sup>8</sup> paitī<sup>9</sup>-mrao<sup>10</sup>  
aša<sup>11</sup> huš<sup>12</sup>-haxā<sup>13</sup> x<sup>14</sup>ənvātā<sup>14</sup>  
spəntəm<sup>15</sup> və<sup>16</sup> ārmaitīm<sup>17</sup> va<sup>18</sup>huhīm<sup>18</sup>  
varəmaidī<sup>19</sup> hā<sup>20</sup> nə<sup>21</sup> a<sup>22</sup>hahā<sup>22</sup>

Unto them<sup>1</sup>, Ahura<sup>3</sup> Mazda<sup>2</sup>,  
uniting<sup>4</sup> through Vohu<sup>5</sup> Manah<sup>6</sup>,  
through<sup>8</sup> (His) Power<sup>7</sup> (Divine) replied<sup>9, 10</sup>  
with<sup>11</sup> glorious<sup>14</sup> Aša<sup>11</sup>, (Her) close<sup>12</sup> associate<sup>13</sup>  
for you<sup>16</sup>, Spenta<sup>15</sup> Armaiti<sup>17</sup> (virtuous piety), the Holy,<sup>18</sup>  
have<sup>19</sup> we<sup>19</sup> chosen<sup>19</sup> may<sup>22</sup> she<sup>20</sup> be<sup>22</sup> for us<sup>21</sup>.

### Commentary:

In answer to the prayers of the helpers of Zaratrustra, as well as the Daeva worshippers, Ahura Mazda replied, through His Vohu Manah, through His Divine Power, that He has chosen Spenta Armaiti, which is a close associate of Aša, for all of them.

Armaiti means right-mindedness, also piety and faith. It is, therefore, closely allied to Aša, which stands for truthfulness and righteousness.

What Ahura Mazda wishes to say in His reply is that, through right-mindedness, through piety, through faith in Him, one can become His messengers and obtain Eternal Bliss.

Having developed his Vohu Manah, at the highest spiritual level, Zaratrustra is able to receive Ahura Mazda's revelation intuitively, in his Good Mind (Vohu Manah).

## Ha 32.3

aṭ<sup>1</sup> yūš<sup>2</sup> daēvā<sup>3</sup> vīspāhō<sup>4</sup>  
akāṭ<sup>5</sup> manaḥō<sup>6</sup> stā<sup>7</sup> ciθrām<sup>8</sup>  
yascā<sup>9</sup> vā<sup>10</sup> maš<sup>11</sup> yazaitē<sup>12</sup>  
drujascā<sup>13</sup> pairī<sup>14</sup> matōišcā<sup>15</sup>  
šyaomqm<sup>16</sup> aipī<sup>17</sup> daibitānā<sup>18</sup>  
yāiš<sup>19</sup> asrūdūm<sup>20</sup> būmyā<sup>21</sup> haptaiθē<sup>22</sup>

But<sup>1</sup> you<sup>2</sup>, O Daevas<sup>3</sup> all<sup>4</sup>,  
are<sup>7</sup> of the origin<sup>8</sup> of evil<sup>5</sup> mind<sup>6</sup>;  
and he<sup>9</sup> who<sup>9</sup> worships<sup>12</sup> you<sup>10</sup> as great<sup>11</sup>,  
(is) of deceitful<sup>13</sup> and perverse<sup>14</sup> mind<sup>15</sup>;  
also<sup>17</sup> (your) actions<sup>16</sup> (are likewise) deceitful<sup>18</sup>,  
for which<sup>19</sup> you<sup>20</sup> have become<sup>20</sup> known<sup>20</sup> in the seventh<sup>22</sup> region<sup>21</sup> (of the  
Universe).

### Commentary:

Zarathuṣtra then addresses all the Daevas, saying that they are of the origin of evil mind. Their actions and words come from a mind that has chosen the path of falsehood. Those who worship or look up to the Daevas are selfish, deceitful and evil. From their evil minds spring evil actions for which they have won notoriety.

According to Taraporewala, the seventh region of the Universe is the ‘xʷaniraθa bqmī’, i.e. the central region of the Universe on which men live, which is considered the Earth.

## Ha 32.4

yā<sup>1</sup> yūš<sup>2</sup> tā<sup>3</sup> framīmaθā<sup>4</sup>  
yā<sup>5</sup> mašyā<sup>6</sup> acištā<sup>7</sup> daṇtō<sup>8</sup>  
vaxšəntē<sup>9</sup> daēvō<sup>10</sup>-zuštā<sup>11</sup>  
vaŋhəuš<sup>12</sup> sīzdyamnā<sup>13</sup> manaŋhō<sup>14</sup>  
mazdā<sup>15</sup> ahurahyā<sup>16</sup> xratəuš<sup>17</sup>  
nasyantō<sup>18</sup> ašāta<sup>19</sup>

For<sup>1</sup> by these<sup>3</sup> (actions), you<sup>2</sup> have brought<sup>4</sup> to pass<sup>4</sup> (such a situation)  
that<sup>5</sup> men<sup>6</sup> doing<sup>8</sup> the worst<sup>7</sup> (actions)  
shall be called<sup>9</sup> ‘beloved<sup>11</sup> of the Daevas<sup>10</sup>,  
separating<sup>13</sup> themselves<sup>13</sup> from Vohu<sup>12</sup> Manah<sup>14</sup>,  
and the wisdom<sup>17</sup> of Ahura<sup>16</sup> Mazda<sup>15</sup>  
and straying<sup>18</sup> from Aša<sup>19</sup> also<sup>19</sup>.

### Commentary:

In continuation of the previous verse, Zaraθuštra says that these deceitful actions have brought about such a situation in the world that men carrying out the worst actions are called beloved of the Daevas. This means that the Daevas are praising those persons who carry out deceitful actions.

These persons, according to Zaraθuštra, have separated themselves from Vohu Manah (Good Mind / Good Thoughts); they have separated themselves from the wishes of Ahura Mazda and thus strayed from the path of Aša.

## Ha 32.5

tā<sup>1</sup> dābānaotā<sup>2</sup> mašm<sup>3</sup>  
hujyātōis<sup>4</sup> amərətātascā<sup>5</sup>  
hya<sup>6</sup> vā<sup>7</sup> akā<sup>8</sup> manaḥhā<sup>9</sup>  
yēng<sup>10</sup> dāēvāng<sup>11</sup> akascā<sup>12</sup> mainyus<sup>13</sup>  
akā<sup>14</sup> šyaoθanəm<sup>15</sup> vacaḥhā<sup>16</sup>  
yā<sup>17</sup> fracinas<sup>18</sup> drəgvantəm<sup>19</sup> xšayō<sup>20</sup>

By this<sup>1</sup>, you have<sup>2</sup> defrauded<sup>2</sup> mankind<sup>3</sup>  
of good<sup>4</sup> living<sup>4</sup> and immortality<sup>5</sup>;  
just as<sup>6</sup> through evil<sup>8</sup> thinking<sup>9</sup>, you<sup>7</sup>,  
O<sup>10</sup> ye<sup>10</sup> Daevas<sup>11</sup>, through<sup>12</sup> the evil<sup>12</sup> spirit<sup>13</sup> (did defraud)  
with false<sup>14</sup> action<sup>15</sup> and false<sup>14</sup> speaking<sup>16</sup>  
when<sup>17</sup> promising<sup>18</sup> power<sup>20</sup> to the followers<sup>19</sup> of untruth<sup>19</sup>.

### Commentary:

Zarathuštra continues admonishing the followers of Daevas, that by their actions they have deprived other human beings of a perfect life and of the soul's immortality.

By evil thinking (akā manaḥhā), as opposed to good thinking (vohu manaḥhā), and by evil spirit, with false actions and false speaking, the Daevas deceived their followers into untruthfulness, into a wicked way of life, by promising power and supremacy.

## Ha 32.6

*pouru<sup>1</sup>-aēnā<sup>2</sup> ēnāxštā<sup>3</sup> yāiš<sup>4</sup>  
srāvayeitē<sup>5</sup> yezi<sup>6</sup> tāiš<sup>7</sup> aθā<sup>8</sup>  
hātā<sup>9</sup> marānē<sup>10</sup> ahurā<sup>11</sup>  
vahištā<sup>12</sup> vōistā<sup>13</sup> manaŋhā<sup>14</sup>  
θwahrī<sup>15</sup> vā<sup>16</sup> mazdā<sup>17</sup> xšaθrōi<sup>18</sup>  
ašāicā<sup>19</sup> sēnghō<sup>20</sup> vīdqm<sup>21</sup>*

(The one) who<sup>4</sup> attains<sup>3</sup> to full<sup>1</sup> sinfulness<sup>2</sup>  
through<sup>7</sup> such<sup>7</sup> (evil action), he even<sup>6</sup> makes<sup>5</sup> himself<sup>5</sup> famous<sup>5</sup>, to that<sup>8</sup> extent<sup>8</sup>;  
(still) O Ahura<sup>11</sup>, who remembers<sup>10</sup> (what each one) deserves<sup>9</sup>,  
Thou art<sup>13</sup> aware<sup>13</sup> (of the sinner's true worth) through Thy Supreme<sup>12</sup> Mind<sup>14</sup>;  
assuredly<sup>16</sup>, O Mazda<sup>17</sup>, in Thy<sup>15</sup> kingdom<sup>18</sup>,  
and in accordance with Ašā<sup>19</sup> (Thy Eternal Law), (Thy) command<sup>20</sup> shall be  
established<sup>21</sup>.

### Commentary:

The followers of the Druj, being deluded by falsehood, may attain great sinfulness and even become famous or attain high renown.

But Ahura Mazda remembers, and is aware, through His Supreme Mind, and judges the actions of all. He, therefore, knows, through His Supreme Mind, what each one really deserves.

Then Zaraθuštra says in the last line that Mazda's rule extends to all sinners and pious human beings and, in accordance with the Laws of Ašā, Truth shall prevail in Mazda's Kingdom.

The third line, '*hātā marānē ahurā*' is an epithet of Ahura. In the Hormazd Yasht, ( para 8) '*hātā marenish*' is given as the 16<sup>th</sup> name of Ahura Mazda. It signifies 'He that remembers all that exists and He maintains the accounts of all persons'. This epithet is also the 52<sup>nd</sup> of the 101 names of Ahura Mazda '*Hamārñā*'.

## Ha 32.7

aēšqm<sup>1</sup> aēnaŋhqm<sup>2</sup>  
naēcī<sup>3</sup> vīdvā<sup>4</sup> aojōi<sup>5</sup> hādrōyā<sup>6</sup>  
yā<sup>7</sup> jōyā<sup>8</sup> sēnghaitē<sup>9</sup>  
yāis<sup>10</sup> srāvi<sup>11</sup> x<sup>a</sup>aēnā<sup>12</sup> ayaŋhā<sup>13</sup>  
yaēšqm<sup>14</sup> tū<sup>15</sup> ahurā<sup>16</sup>  
irixtām<sup>17</sup> mazdā<sup>18</sup> vaēdištō<sup>19</sup> ahī<sup>20</sup>

Among<sup>1</sup> these<sup>1</sup> sinners<sup>2</sup>,  
they understand<sup>4</sup> not<sup>3</sup> anything<sup>3</sup> about striving<sup>6</sup> to attain<sup>6</sup> progress<sup>5</sup>  
such as<sup>7</sup> is taught<sup>9</sup> by life<sup>8</sup>,  
which<sup>10</sup>, it is said<sup>11</sup>, is through (Thy) Fiery<sup>12,13</sup> Test<sup>12,13</sup> ;  
Thou<sup>15</sup>, O Ahura<sup>16</sup>, of such<sup>14</sup> (sinners),  
best<sup>19,20</sup> knowest<sup>19,20</sup> about the end<sup>17</sup>, O Mazda<sup>18</sup>

### Commentary:

Zaraθuštra says that these sinners do not understand the concept of striving to attain spiritual progress, such as is taught by life. By progress he means progress of the soul. This can be taught to us in this life. The wicked act of one individual against another, could then influence another to indulge in wickedness towards that person. It is at such a time that the sinner should realise the necessity and value of truth and try to strive for truth, thus making progress in improving his soul. But those sinners, who have attained to great sinfulness, do not understand this.

Zaraθuštra says that in life every person passes through a fiery test. This comes when a person goes through doubts and temptations, and moves away from the path of truth. This test is very severe, as there are many strong temptations which occur in a person's life, which he has to overcome in order to stay on the right path. (Refer Vendidad Chapter 19.7)

This ordeal of the true worth of the soul by a 'molten metal' occurs throughout in the Zaraθuštrian Scriptures. (ref Ha 30.7) Taraporewala says that 'the idea is probably that of the purification of sinners by passing, figuratively, through a river of molten metal'.

Finally, Zaraθuštra says that the final end of these sinners is known and judged best by Ahura Mazda.

## Ha32.8

aēšqm<sup>1</sup> aēnaŋhqm<sup>2</sup>  
vīvaŋhušō<sup>3</sup> srāvī<sup>4</sup> yimascī<sup>5</sup>  
yā<sup>6</sup> mašyāng<sup>7</sup> cixnušō<sup>8</sup> ahmākāng<sup>9</sup>  
gāuš<sup>10</sup> bagā<sup>11</sup> xʷārəmnō<sup>12</sup>  
aēšqmcī<sup>13</sup> ā<sup>14</sup> ahmī<sup>15</sup>  
θwahr<sup>16</sup> mazdā<sup>17</sup> vīciθōī<sup>18</sup> aipī<sup>19</sup>

Of these<sup>1</sup> sinners<sup>2</sup>,  
even<sup>5</sup> Yima<sup>5</sup>, (son) of Vivaŋhan<sup>3</sup>, is known<sup>4</sup>,  
who<sup>6</sup> desiring<sup>8</sup> to please<sup>8</sup> our<sup>9</sup> men<sup>7</sup>,  
(proclaimed himself) as illuminating<sup>12</sup> (our) part<sup>11</sup> of the Earth<sup>10</sup>.  
From<sup>13</sup> such<sup>13</sup> (sinners), I<sup>15</sup> may be<sup>15</sup> (kept) apart<sup>14</sup>,  
At<sup>16</sup> Thy<sup>16</sup> final<sup>19</sup> judgement<sup>18</sup>, O Mazda<sup>17</sup>

### Commentary:

This is the one and only time that Yima or Jamshyd of the Shahnama, has been mentioned in the Gathas. There are various interpretations of this verse, especially, the phrase gāuš bagā xʷārəmnō. Bartholomae translates as “Yima who, desiring to satisfy men, gave our people flesh of the ox to eat”. **No Avesta text appears to support the story of flesh-eating being the cause of Yima’s fall.**

Taraporewala says ‘illuminated the (material) welfare of the Earth.’ I have taken the translation of Haug ‘illuminating (our) part of the Universe’.

According to Firdausi and the younger Avesta, his downfall is clearly attributed to his inordinate pride and to his desire to be worshipped as a divine being by his subjects in place of God. In the Zamyad Yasht, Karda 33-34, it is stated that Yima was guilty of deceitful, untruthful speech.

In the translation of Haug, it says ‘illuminating our part of the Universe’. I have taken this to mean that Yima proclaimed himself as illuminating the Earth, i.e., trying to impress upon people that he himself was God of the Earth. This would be the reason that he offended Ahura Mazda and led to the downfall of Yima’s Kingdom. Bagā may also be taken as Lord and the 4<sup>th</sup> line could be read as ‘(proclaimed himself) as the Shining Lord of the Earth’.

Zaraθuštra, in the last lines of the verse, prays to Mazda to keep him separate from such sinners hereafter, at the time of judgement. Zaraθuštra desires that he should be considered away from such sinners, as Zaraθuštra agrees in Ahura Mazda’s discrimination of Yima, which he thinks is quite proper.

## Ha 32.9

duš<sup>1</sup>-sastiš<sup>2</sup> sravā<sup>3</sup> mōrənda<sup>4</sup>  
hvō<sup>5</sup> jyātəuš<sup>6</sup> səhhanāiš<sup>7</sup> xratūm<sup>8</sup>  
apō<sup>9</sup> mā<sup>10</sup> īstīm<sup>11</sup> apayaṇtā<sup>12</sup>  
bərəxδqm<sup>13</sup> hāitīm<sup>14</sup> vaṇhəuš<sup>15</sup> manaḥhō<sup>16</sup>  
tā<sup>17</sup> uxδā<sup>18</sup> manyəuš<sup>19</sup> mahyā<sup>20</sup> mazdā<sup>21</sup>  
ašāicā<sup>22</sup> yuṣmaibyā<sup>23</sup> gərəzē<sup>24</sup>

The evil<sup>1</sup> teacher<sup>2</sup> distorts<sup>4</sup> the Scriptures<sup>3</sup>;  
he<sup>5</sup>, indeed<sup>5</sup>, through (his) teachings<sup>7</sup> (destroys also) the plan<sup>8</sup> of life<sup>6</sup>;  
indeed<sup>10</sup> he removes<sup>12</sup> far<sup>9</sup> (from us) (our) desire<sup>11</sup>  
the blessed<sup>13</sup> attainment<sup>14</sup> of Vohu<sup>15</sup> Manah<sup>16</sup>.  
Through<sup>17</sup> this<sup>17</sup> expression<sup>18</sup> of my<sup>20</sup> (inner) spirit<sup>19</sup>, O Mazdā<sup>21</sup>,  
unto You<sup>23</sup>, and unto<sup>22</sup> Ašā<sup>22</sup>, do I appeal<sup>24</sup>.

### Commentary:

According to Zaratuštra, the evil teacher (duš-sastiš) twists and distorts the words of Mazda and presents them under a false appearance.

In this connection, we may refer to the last two lines of Ha 31.10, wherein Zaratuštra prays to Ahura Mazda that the false protector must never have a share in His Holy Truth or His Message. The reason is that evil, untruthful persons will have no compunction in twisting the Holy Message to their own advantage.

In this verse, Zaratuštra reiterates that an evil teacher will distort Mazda's Message, with the result that Mazda's plan, for truthfulness and righteousness in this world, will be jeopardized; Instead, falsehood and untruthfulness will rule the world, and mankind will be deprived of the True Peaceful Life.



## Ha 32.9 (contd)

The evil teacher weakens our desire for Vohu Manah. Influenced by such a message we will not strive to attain the Good Mind. In our weakness we will not want to stay away from evil thoughts, words and deeds; we will shun the voice of Ahura Mazda.

Therefore, Zaratuštra, through his innermost Spirit, appeals to Mazda, for help in following the path of Aša.

When Zaratuštra must have recited the ‘at fravaxšyā’ hymn (Ha 45.1) of the Ushtavaiti Gatha, he must have, by then, attracted a large number of men towards his religion. He was, therefore, sanguine that any duš-sastiš would not succeed, as had been the case formerly when he recited this verse, and that no duš-sastiš would be able to destroy the spiritual life of mankind. The word duš-sastiš appears only twice in the Gatha, in Ha 32.9 and 45.1.

## Ha 32.10

hvō<sup>1</sup> mā<sup>2</sup> nā<sup>3</sup> sravā<sup>4</sup> mōrənda<sup>5</sup>  
yā<sup>6</sup> acištəm<sup>7</sup> vaēnaŋhē<sup>8</sup> aogəda<sup>9</sup>  
gəm<sup>10</sup> ašībyā<sup>11</sup> hvarəcā<sup>12</sup>  
yascā<sup>13</sup> dāθəng<sup>14</sup> drəgvato<sup>15</sup> dadā<sup>16</sup>  
yascā<sup>17</sup> vāstrā<sup>18</sup> vīvāpa<sup>19</sup>  
yascā<sup>20</sup> vadarə<sup>21</sup> vōižda<sup>22</sup> ašāune<sup>23</sup>

That<sup>1</sup> man<sup>3</sup> surely<sup>2</sup> distorts<sup>5</sup> the Scriptures<sup>4</sup>,  
who<sup>6</sup> declares<sup>9</sup>, as the most<sup>7</sup> sinful<sup>7</sup>, the seeing<sup>8</sup>  
of the Earth<sup>10</sup> and the Sun<sup>12</sup> with (our) eyes<sup>11</sup>;  
who<sup>13</sup> renders<sup>16</sup> persons<sup>14</sup> full<sup>14</sup> of wisdom<sup>14</sup>, into followers<sup>15</sup> of untruth<sup>15</sup>;  
who<sup>17</sup> poisons<sup>19</sup> (spiritual) nourishment<sup>18</sup>  
and<sup>20</sup> who<sup>20</sup> hurls<sup>22</sup> a weapon<sup>21</sup> against<sup>23</sup> the righteous<sup>23</sup>.

### Commentary:

‘Who declares as the most sinful the seeing of the Earth and the Sun with clear eyes’.

This line has been interpreted by Taraporewala as follows – ‘I regard this to be a reference to the secret magical rites practiced in the dark by the older daeva worshippers as opposed to the worship of the Sun and of the fertile Earth in open natural spaces as advocated by Zaraθuštra.’

Moulton regards these lines as being directed against certain Mithra rites. He states that in Avan Yasht (94), there is a curious reference to ‘libations’ brought by ‘daeva worshipping liars’ to Anahita after sunset, which Anahita declares will be received by the daevas and not by her.

## Ha 32.10 (contd)

Also Nirangistan (48) condemns a libation to the Good Waters (the predecessor of Anahita) after sunset or before sunrise. All this is regarded by Moulton as part of a heretical ritual which survived (or was probably revived) in Mithra worship, and in superstitious beliefs, of the later Achaeminian days.

But Mithraism and the worship of Anahita became more pronounced in Sassanian times from where it spread to Rome. In the time of Zaratrustra, he always refers to daeva worshippers not to Mithra or Anahita worshippers.

I agree therefore, with Taraporewala, when he says that this verse voices the general teaching of the Prophet, that all evil (being essentially based on darkness) shuns daylight.

Therefore, Zaratrustra asserts that the person who denounces, as most sinful, those people who worship in the light of the day or in daylight, that person definitely goes against the teachings of Mazda.

Such a person, according to Zaratrustra, converts even intelligent and wise persons into followers of falsehood. By doing so that person poisons the spiritual nourishment desired by the soul. It is as if a weapon has been plunged against the righteous.

## Ha 32.11

taēcī<sup>1</sup> mā<sup>2</sup> mōrəndən<sup>3</sup> jyōtūm<sup>4</sup>  
yōi<sup>5</sup> drəgvato<sup>6</sup> mazibīs<sup>7</sup> cikōitəṣ<sup>8</sup>  
aḡhuhišcā<sup>9</sup> aḡhvascā<sup>10</sup>  
apayeit<sup>11</sup> raēxənaḡhō<sup>12</sup> vaēdām<sup>13</sup>  
yōi<sup>14</sup> vahištā<sup>15</sup> ašāunō<sup>16</sup>  
mazdā<sup>17</sup> rārəšyqn<sup>18</sup> manaḡhō<sup>19</sup>

Such<sup>1</sup> persons<sup>1</sup>, surely<sup>2</sup>, corrupt<sup>3</sup> the course<sup>4</sup> of (our) life<sup>4</sup>,  
because<sup>7</sup> of (worldly) grandeur<sup>7</sup> they<sup>5</sup> regard<sup>8</sup> the wicked<sup>6</sup>  
(as) great<sup>9</sup> ladies<sup>9</sup> and great<sup>10</sup> lords<sup>10</sup>;  
they deprive<sup>11</sup> (us) of the attainment<sup>13</sup> of (our spiritual) goal<sup>12</sup>;  
they<sup>14</sup> (hold back) the Righteous<sup>16</sup> from<sup>15</sup> the Highest<sup>15</sup> (Truth);  
O Mazdā<sup>17</sup>, they constantly<sup>18</sup> distract<sup>18</sup> the mind<sup>19</sup> (Manah).

### Commentary:

In continuation of the previous verse, Zaratuštra says that such individuals destroy the course of their own lives. They pay false homage to those enjoying worldly grandeur irrespective of whether they are righteous or full of falsehood. Such persons take away from us our spiritual heritage. This implies that what is earned as a reward in the hereafter, which is the attainment of Bliss (Heaven), is taken away from us, through the teachings and advice of such persons.

We observe even in modern times that anyone who is wealthy or succeeds in material life, though he may be full of vices, is deemed great. Such persons bring doubt and temptations into the minds of the righteous, they hold back the righteous persons from all that is good i.e., Heaven, the Bliss of Mazda. These persons constantly distract the mind away from goodness and spirituality.

## Ha 32.12

yā<sup>1</sup> rāḡhayən<sup>2</sup> sravaḡhā<sup>3</sup>  
vahištā<sup>4</sup> šyaοṡanā<sup>5</sup> marətanō<sup>6</sup>  
aēibyō<sup>7</sup> mazdā<sup>8</sup> akā<sup>9</sup> mrao<sup>10</sup>  
yōi<sup>11</sup> gəu<sup>12</sup> mōrəndən<sup>13</sup> urvāxs<sup>14</sup>-uxtī<sup>15</sup> jyōtūm<sup>16</sup>  
yāis<sup>17</sup> gərəhmā<sup>18</sup> ašā<sup>19</sup> varatā<sup>20</sup> karapā<sup>21</sup>  
xšaṡrəmcā<sup>22</sup> īṣanəm<sup>23</sup> drujəm<sup>24</sup>

Through<sup>1</sup> such<sup>1</sup> teachings<sup>3</sup>, they<sup>2</sup> estrange<sup>2</sup>  
mortals<sup>6</sup> from<sup>4</sup> the best<sup>4</sup> (course of) action<sup>5</sup>,  
these<sup>7</sup> (false ones) (whom) Mazdā<sup>8</sup> hath<sup>10</sup> pronounced<sup>10</sup> as sinful<sup>9</sup>;  
who<sup>11</sup> distort<sup>13</sup> the life<sup>16</sup> of Creation<sup>12</sup> with their seductive<sup>14</sup> speech<sup>15</sup>;  
whereby<sup>17</sup> they<sup>20</sup> chose<sup>20</sup> the Grəhmās<sup>18</sup> (Devourers) in place<sup>19</sup> of Ašā<sup>19</sup> (Truth)  
and<sup>22</sup> the Karapan<sup>21</sup> (willfully deaf) (chose) the power<sup>22</sup> of the seekers<sup>23</sup> of the  
druj<sup>24</sup>.

### Commentary:

The teachings of such false teachers lead human beings away from the best course of action, from making the best choice. These false teachers, Mazda has revealed to Zaratuštra, as sinful. They seduce men and women with their alluring speech and thus destroy the lives of these men and women, by leading them to false, untruthful thoughts and deeds and, therefore, to pain and punishment.

In this verse Zaratuštra has mentioned two types of people. One, he calls, the Grəhmās. These have been interpreted in Persian, as those taking bribes. Kanga also takes this word, similarly, as ‘persons who obtain money by evil practice’. The root of the word in Avesta is grah (Skt. Gras) meaning, to swallow, to devour; hence, Taraporewala calls them the Devourers.

## Ha 32.12 (contd)

The other type of people is the Karapans. This word has become Karafan in later Avesta and Karaf in Pahlavi. Throughout Avestan and Pahlavi writings, this word is used to designate the opponents of Zaratruštra, i.e., ‘those who have ears to hear but would not hear’, or ‘the willfully deaf’.

It has been constantly emphasized by Moulton, that the Prophet was definitely opposed to mere rituals and that, in his teaching, he stressed on the necessity of having the right attitude of the mind, in the direction of Aša.

Therefore, Zaratruštra says, in the last two lines, that because of their seductive speech, human beings chose the Grēhmas instead of Aša (Truth), and the Karapans, who are willfully deaf, chose the power of the untruthful, the followers of the druj.

## Ha 32.13

yā<sup>1</sup> xšaθrā<sup>2</sup> gərəhmō<sup>3</sup> hīšasa<sup>4</sup>  
aciš<sup>5</sup>tahyā<sup>5</sup> dāmānē<sup>6</sup> mana<sup>7</sup>hō<sup>7</sup>  
a<sup>8</sup>həu<sup>8</sup> marax<sup>9</sup>tārō<sup>9</sup> ahyā<sup>10</sup>  
yaēcā<sup>11</sup> mazdā<sup>12</sup> jīgərəza<sup>13</sup> kāmē<sup>14</sup>  
θwahyā<sup>15</sup> mąthrānō<sup>16</sup> dūtīm<sup>17</sup>  
yā<sup>18</sup> īš<sup>19</sup> pā<sup>20</sup> darəšā<sup>21</sup> ašahyā<sup>22</sup>

(Through) which<sup>1</sup> power<sup>2</sup>, the Grəhmā<sup>3</sup> shall<sup>4</sup> attain<sup>4</sup>  
the abode<sup>6</sup> of the worst<sup>5</sup> mind<sup>7</sup>;  
(these powers are) the destroyers<sup>9</sup> of his<sup>10</sup> life<sup>8</sup>;  
and<sup>11</sup> they<sup>11</sup>, O Mazdā<sup>12</sup>, shall be<sup>13</sup> lamenting<sup>13</sup> and longing<sup>14</sup>  
for the message<sup>17</sup> of Thy<sup>15</sup> Prophet<sup>16</sup>,  
who<sup>18</sup> (Thy Prophet) shall<sup>20</sup> protect<sup>20</sup> from<sup>21</sup> their<sup>19</sup> threat<sup>21</sup> to Ašā<sup>22</sup>.

### Commentary:

The last line of the previous verse states – ‘and the Karapan (chose) the power of the seekers of the druj’.

In this verse, Zaratuštra refers to this power of the followers of the druj, and says that through this power, the Grəhma shall reach the abode of the worst mind. These powers shall destroy the life of the Grəhma. In the same way, lust and greed is remorseless, it betrays a man into lifelong servitude to money and power and thus destroys his spiritual soul.

Zaratuštra says that because of the destruction of their lives, they will start lamenting and yearning for the Message of the Chanter of the Hymns, i.e., the Prophet, Zaratuštra himself.

Zaratuštra then assures Ahura Mazda that he shall be watchful against these enemies of Truth (Ašā) and try to protect mankind from them.

## Ha 32.14

ahyā<sup>1</sup> gərəhmō<sup>2</sup> ā<sup>3</sup>-hōiθōi<sup>4</sup>  
nī<sup>5</sup> kāvayascī<sup>6</sup> xratuš<sup>7</sup> nī<sup>8</sup> dada<sup>9</sup>  
varəcā hī<sup>10</sup> cā<sup>11</sup> fraidivā<sup>12</sup>  
hya<sup>13</sup> vīsəntā<sup>14</sup> drəgvañtəm<sup>15</sup> avō<sup>16</sup>  
hya<sup>17</sup> cā<sup>18</sup> gāu<sup>19</sup> jaidyāi<sup>20</sup> mrao<sup>21</sup>  
yā<sup>22</sup> dūrao<sup>23</sup> šəm<sup>24</sup> saocaya<sup>25</sup> avō<sup>26</sup>

In order to<sup>3</sup> ensnare<sup>4</sup> him<sup>1</sup> (the Prophet), the Grəhmās<sup>2</sup>  
and<sup>6</sup> the Kāvayās<sup>6</sup> have directed<sup>5,8,9</sup> the power<sup>7</sup> of (their) mind<sup>7</sup>  
and<sup>11</sup> (their) energy<sup>10</sup>, since<sup>12</sup> a long<sup>12</sup> time<sup>12</sup>;  
so<sup>13</sup> they<sup>14</sup> have (even) approached<sup>14</sup> the followers<sup>15</sup> of untruth<sup>15</sup> for help<sup>16</sup> (for  
this);  
and<sup>17</sup> so<sup>17</sup>, it is said<sup>20</sup> (by them), the world<sup>18</sup> shall be<sup>19</sup> destroyed<sup>19</sup>,  
for<sup>21</sup> which<sup>21</sup> (they hope) the invincible<sup>22</sup>, might<sup>23</sup> hasten<sup>23</sup> to help<sup>24</sup>.

### Commentary:

Zaraθuštra denounces the Grəhmas and the Kāvayās for attempting to convert him to their side. They have even approached the followers of falsehood for help in accomplishing this conversion.

Zaraθuštra is, for the first time, bringing the Kāvayās into the picture. This word is the same as the Vedic word ‘kavi’, i.e., wise. The Pahlavi form is ‘kay’ which has given the Persian ‘Kayāni’. Bartholomae concludes that the Kāvayā were a family of great and powerful rulers who held sway amongst the ancient Iranian Aryans.



## Ha 32.14 (contd)

In the days of Zaraθuštra, most of them, except Kava Višṭāspa, sided with the older Daeva worshippers. Hence, their family name passed into disrepute amongst the Zaraθuštrians and so, in later literature, the word has been used specifically for ‘the willfully blind’. This may be because the name *Kāvayā* originally signified ‘wise’ or ‘one possessed of insight’, and when they deliberately chose to go wrong, the new signification of their name does not seem very far-fetched.

It may be noted, however, that several of the older heroes, before the birth of Zaraθuštra, like Kava Kavātā, Kava Us and Kava Husravah, have always been remembered with the deepest reverence.

As for the Karapa, who are known as ‘those willfully deaf’ it may be because they were ‘deaf’ to all else but their own high sounding seductive words (*urvāxš-uxtī*).

Zaraθuštra states that the Grəhmas and *Kāvayās*, have destroyed life on Earth and they desire that Ahura Mazda’s Will or Plan should be taken away from the Earth. For this they hope that the ancient Daeva worshippers, whom they believe to be invincible, shall rule mankind.

With reference to the word ‘*dūraoṣā*’, Taraporewala has given an explanation. He says that according to Bartholomae and others, there is here a reference to the Haoma ritual of the Daeva worshippers of the earlier days.

This argument is based on the fact that ‘*dūraoṣā*’ is a well-recognised epithet of Haoma in the later Avesta (as in Yas. 9.2 and elsewhere). The word is certainly an ancient one and the Sanskrit ‘*dūraoṣā*’ is used in the R.V. three times and these passages also refer to Soma and the early rituals. The word ‘*durosah*’ in R.V. iv21.6 is translated by Grass as ‘indestructable’ and this verse also refers by name to Ausija and his cave, which gives a direct point of contact with the Iranian tradition. The name ‘Usig’ is mentioned in the Gathas (Ha 44.20) together with the Karapan as among the chief opponents of Zaraθuštra. The Ausix are also mentioned in Pahlavi by Dastur Zatsparan as being several brothers who evidently opposed Zaraθuštra and had striven to destroy him.

Therefore, Taraporewala is inclined to agree with Bartholomae and others that this verse as well as the preceding ones refers to the opponents of the Prophet eg. the ritualistic priests (the Karapas), and their helpers, the Kavaya princes. Such might well have been termed Grehma by Zaraθuštra for they were the devourers who fattened themselves upon the people whom they led astray. But Taraporewala is not inclined to accept the view that there is a special reference to the Haoma cult in this verse.

## Ha 32.15

anāis<sup>1</sup> ā<sup>2</sup> vīmānāsā<sup>3</sup>.  
yā<sup>4</sup> karapōtāscā<sup>5</sup> kāvītāscā<sup>6</sup>  
avāis<sup>7</sup> aibī<sup>8</sup> yāng<sup>9</sup> daiṇtī<sup>10</sup>  
nōi<sup>11</sup> jyātāu<sup>12</sup> xšāyamnāng<sup>13</sup> vasō<sup>14</sup>  
tōi<sup>15</sup> ābyā<sup>16</sup> bairyāntē<sup>17</sup>  
vaṇhāu<sup>18</sup> ā<sup>19</sup> dāmānē<sup>20</sup> manahō<sup>21</sup>

Through<sup>1</sup> these<sup>1</sup> (actions), indeed<sup>2</sup> destroy<sup>3</sup>,  
these<sup>4</sup> (who are), the Karapās<sup>5</sup> (willfully deaf) and the Kavas<sup>6</sup> (willfully blind);  
through<sup>7</sup> these<sup>7</sup> (very people) whom<sup>9</sup> they have decreed<sup>8,10</sup>  
not<sup>11</sup> to rule<sup>13</sup> completely<sup>14</sup> over<sup>12</sup> life<sup>12</sup>  
they<sup>15</sup> (achieving Perfection and Immortality through their righteousness) shall  
be<sup>17</sup> carried<sup>17</sup> over<sup>17</sup> by these<sup>16</sup> two<sup>16</sup> (Perfection and Immortality)  
upto<sup>19</sup> the abode<sup>20</sup> of Vohu<sup>18</sup> Manah<sup>21</sup> (paradise).

### Commentry:

According to Zaratustra the false actions of the followers of the Karapas, who are willfully deaf and of the Kāvayās, who are willfully blind, will be self-destructive. Once the individual goes down the path of falsehood, he will go down further and further. His actions will destroy his life and his very soul.

## Ha 32.15 (contd)

Those persons who go on the path of righteousness and truthfulness, for whom these Karapas and Kāvayās do not allow freedom and harass and hamper them in their righteous path, these persons shall achieve perfection and immortality which will lead them to the abode of Vohu Manah (Garothman).

The idea seems to be that the Karapans and the Kavayas have tried to keep ‘the Chanters of Hymns’ out of all worldly power and have tried to suppress them. But these very people whom they have tried to suppress, have achieved Perfection and Immortality and have, thus, actually won the victory.

This abode of Good Mind has been regarded by all commentators as the Heavenly World. Because of these persons’ righteous actions, they will achieve Vohu Manah even in this world, thus achieving heaven in this world.

Zaraθuštra has, in the Gathas, always stated that a person can create his own heaven and hell in this world, through the two Mainyus, the good Mainyu or the Bad Mainyu.

Mills recalls the verse Ha 30.4, and reminds us that ‘heaven’ and ‘hell’ are made by the righteous and the unrighteous within their own hearts and that the Gathas refer more to the inner conditions of the mind and the soul.

The poet Milton, in ‘Paradise Lost’, has said: ‘the mind is its own place and, in itself, can make a heaven of hell, or a hell of heaven’. Zaraθuštra had taught the same lesson several thousand years before Milton.

## Ha 32.16

haməm<sup>1</sup> taṭ<sup>2</sup> vahištaṭ<sup>3</sup>  
yə<sup>4</sup> ušuruyē<sup>5</sup> syasciṭ<sup>6</sup> dahmahyā<sup>7</sup>  
xšayqs<sup>8</sup> mazdā<sup>9</sup> ahurā<sup>10</sup>  
yehyā<sup>11</sup> mā<sup>12</sup> aiθištā<sup>13</sup> dvaēθā<sup>14</sup>  
hyaṭ<sup>15</sup> aēnaṭhē<sup>16</sup> drəgvatō<sup>17</sup>  
əəānū<sup>18</sup> iṣyāṇg<sup>19</sup> aṇhayā<sup>20</sup>

Identical<sup>1</sup> with<sup>3</sup> the Best<sup>3</sup> (Abode of Vohu Manah), (is) indeed<sup>3</sup>, this<sup>2</sup>,  
which<sup>4</sup> (is) the teaching<sup>6</sup> of the pious<sup>7</sup> teacher<sup>7</sup> for (a person) to follow<sup>5</sup>.  
Thou<sup>8</sup> art the Ruler<sup>8</sup>, O Mazdā<sup>9</sup> Ahura<sup>10</sup>,  
(even over those) whose<sup>11</sup> manifold<sup>13</sup> plans<sup>13</sup> are a menace<sup>14</sup> to me<sup>12</sup>;  
therefore<sup>15</sup>, the followers<sup>17</sup> of untruth<sup>17</sup> in<sup>16</sup> (their) violence<sup>16</sup>  
towards<sup>18</sup> (Thy) devotees<sup>19</sup>, I will<sup>20</sup> restrain<sup>20</sup>.

### Commentary:

In continuation of the previous verse, Zaraθuštra says that just like the ‘Abode of Vohu Manah’, is considered to be Supreme, so too are the teachings of the pious teacher, for a person to follow. Obviously, Zaraθuštra is referring to himself as the pious teacher and telling his followers that by following his teachings they shall attain the Best Abode.

Zaraθuštra declares to Ahura Mazda that he has realised that Ahura Mazda is the most powerful, even over those who are not his devotees, or those who are against Zaraθuštra.

Knowing this truth, he assures Ahura Mazda that he will do his best to restrain the violence of the followers of untruth, towards himself and the devotees of Mazda.

## Ha 33

This Ha is known as the *yaθāiš iθā* Ha. It deals with the topic of goodness and wickedness.

Zaraθuštra emphasizes that man's resistance to evil is as much necessary as following the path of Righteousness. One should not only remain away from evil, one should fight it as well.

Zaraθuštra advises his followers how they should pray, how they should behave, how they should obey Ahura Mazda's Word, so that they may follow the path of Aša, which will lead to Perfection (Haurvatat) in this life. It will pave the way to Immortality (Ameretat) of the soul and consequently to Life of Spiritual Bliss.

Finally Zaraθuštra prays to Ahura Mazda for Spiritual Illumination, Upliftment and Strength and then dedicates his own self (body & soul) to the service of Ahura Mazda.

## Ha 33.1

yaθāiš<sup>1</sup> iθā<sup>2</sup> varəšaitē<sup>3</sup>  
yā<sup>4</sup> dātā<sup>5</sup> aḡhəuš<sup>6</sup> paouruyehyā<sup>7</sup>  
ratūš<sup>8</sup> šyaovānā<sup>9</sup> razištā<sup>10</sup>  
drəgvataēcā<sup>11</sup> hyatcā<sup>12</sup> ašəunē<sup>13</sup>  
yexyācā<sup>14</sup> hēm<sup>15</sup> myāsaitē<sup>16</sup> miθahyā<sup>17</sup>  
yācā<sup>18</sup> hōi<sup>19</sup> ārəzvā<sup>20</sup>

In accord<sup>1</sup> with these<sup>1</sup> (principles) shall<sup>3</sup> one<sup>3</sup> act<sup>3</sup> here<sup>2</sup> (on earth)  
these<sup>4</sup> (which are) the Laws<sup>5</sup> of Life's<sup>6</sup> Fundamentals<sup>7</sup> (Justice).  
The Ratu<sup>8</sup> (shall act) with most<sup>10</sup> righteous<sup>10</sup> actions<sup>9</sup>  
to the follower<sup>11</sup> of untruth<sup>11</sup> as<sup>12</sup> well<sup>12</sup> as<sup>12</sup> to the follower<sup>13</sup> of Truth<sup>13</sup>;  
whose<sup>14</sup> falsehoods<sup>17</sup> are<sup>16</sup> mixed<sup>16</sup> together<sup>15</sup>  
as<sup>18</sup> also<sup>18</sup> with<sup>19</sup> his<sup>19</sup> righteousness<sup>20</sup>.

### Commentary:

In the last verse of Ha 32, Zaratuštra has stated that in order to attain the Abode of Vohu Manah or Heaven, a person should follow the teachings of the pious teacher, probably meaning himself.

In continuation of this last verse of Ha 32, Zaratuštra refers in the first line of this verse to these teachings or principles, which every individual must follow here on this earth, because these principles are the Fundamental Laws of Life.

In the Iranian Avesta, we read of the Ahu, who is the Lord Temporal or the Head / Sovereign / King of his country and the Ratu, who is the Spiritual Teacher, who is equally great and equally deserving of veneration.

In this verse, therefore, Zaratuštra says that the Ratu or the Spiritual Teacher, shall also act with the highest justice towards both the followers of Truth and Untruth, as well as towards those persons, whose actions are mixed together, part untruthful and part truthful.

In this case, Zaratuštra seems to be referring to himself as the Spiritual Teacher, as also, the future Ratus who may come after him. According to Zaratuštra, the Spiritual Teacher or Ratu, cannot be deceived and the Ratu will act with justice towards each person according to his merits.

Here the Ratu is given the same importance as in the Ahuna Vairya prayer which states in the first line – atha ratush ashatchit hacha – i.e. the Ratu will also act on account of his Righteousness or 'store of Aša'.

## Ha 33.2

aṭ<sup>1</sup> yə<sup>2</sup> akəm<sup>3</sup> drəgvāitē<sup>4</sup>  
vacarhā<sup>5</sup> vā<sup>6</sup> aṭ<sup>7</sup> vā<sup>8</sup> manarhā<sup>9</sup>  
zastōibyā<sup>10</sup> vā<sup>11</sup> varəṣaitī<sup>12</sup>  
vaṭhāu<sup>13</sup> vā<sup>14</sup> cōiṭaitē<sup>15</sup> astīm<sup>16</sup>  
tōi<sup>17</sup> vārāi<sup>18</sup> rādəntī<sup>19</sup>  
ahurahyā<sup>20</sup> zaoṣē<sup>21</sup> mazdā<sup>22</sup>

Then<sup>1</sup> whoso<sup>2</sup>, the frustration<sup>3</sup> of the followers<sup>4</sup> of Untruth<sup>4</sup>,  
whether<sup>6</sup> through<sup>5</sup> word<sup>5</sup> or<sup>8</sup> even<sup>7</sup> through<sup>9</sup> thought<sup>9</sup>  
or<sup>11</sup> through<sup>10</sup> (his) two<sup>10</sup> hands<sup>10</sup> causes<sup>12</sup> to bring about<sup>12</sup>  
or<sup>14</sup> (whoso) instructs<sup>15</sup> (his) companion<sup>16</sup> into goodness<sup>13</sup>  
they<sup>17</sup> accomplish<sup>19</sup> (Thy) Will<sup>18</sup>  
out of love<sup>21</sup> for Ahura<sup>20</sup> Mazda<sup>22</sup>.

### Commentary:

Here Zaratrustra advises that, man's resistance to evil is as much necessary as following the path of righteousness. One should not only remain away from evil, but one should fight it and try to convert the wicked one onto a path of truth.

According to Zaratrustra any person who frustrates the evil intention of a wicked person, by word, thought or by his own two hands or tries to initiate a wicked man into goodness, such a person accomplishes Ahura Mazda's desire. Zaratrustra advises his followers to perform these deeds out of love for Ahura Mazda.

### Ha 33.3

yə<sup>1</sup> ašāunē<sup>2</sup> vahištō<sup>3</sup>  
xʷaētū<sup>4</sup> vā<sup>5</sup> aṭ<sup>6</sup> vā<sup>7</sup> vərəzənyō<sup>8</sup>  
airyamnā<sup>9</sup> vā<sup>10</sup> ahurā<sup>11</sup>  
vīdqs<sup>12</sup> vā<sup>13</sup> θwaxšaṇhā<sup>14</sup> gavōi<sup>15</sup>  
aṭ<sup>16</sup> hvō<sup>17</sup> ašahyā<sup>18</sup> aṇhaṭ<sup>19</sup>  
vaṇhəuścā<sup>20</sup> vāstre<sup>21</sup> manaṇhō<sup>22</sup>

Who<sup>1</sup> unto<sup>2</sup> the righteous<sup>2</sup> (acts) the best<sup>3</sup>  
whether<sup>5</sup> (he be) self-reliant<sup>4</sup>, or<sup>7</sup> even<sup>6</sup> co-worker<sup>8</sup>  
or<sup>10</sup> friend<sup>9</sup>, O Ahura<sup>11</sup>,  
or<sup>13</sup> (who) nourishes<sup>12</sup> the Earth<sup>15</sup> with<sup>14</sup> zeal<sup>14</sup>  
then<sup>16</sup> he<sup>17</sup> shall be<sup>19</sup> with<sup>18</sup> Aša<sup>18</sup>  
in<sup>21</sup> the abode<sup>21</sup> of Vohu<sup>20</sup> Manah<sup>22</sup>.

#### Commentary:

In Ha 32.1 the explanation of the three grades of the disciples of Zaratuštra is given.

In the previous verse, Zaratuštra has advised as to what type of acts, if done by any person out of love for Ahura Mazda, shall accomplish Ahura Mazda's Will on this Earth.

He who behaves in a virtuous manner toward the righteous, whether he be self-reliant or a co-worker or a friend, or one who nourishes the Earth, then that person will be considered as one with Aša and having followed the path of Righteousness he will reach the abode of Vohu Manah or Paradise.

Zaratuštra here lays down another fundamental principle of his religion, that there should be no distinction among men; the only thing that counts is righteousness. He, therefore, asks his followers to act the Best with any righteous person without any distinction.

When Zaratuštra mentions about a person nourishing the Earth with zeal, he really means that the person should nourish all living creatures, human beings as well as other living creatures of Ahura Mazda i.e. animals, plants etc.

Many foreign scholars have taken the word 'gavoi' in line 4, as cattle or cow. But this term stands as a metaphor for the Earth, the World, or Life. Just as, in the next line the word 'vastre' meaning 'pastures' stands for abode or dwelling.



## Ha 33.4

yə<sup>1</sup> θwaɪ<sup>2</sup> mazdā<sup>3</sup> asruštm<sup>4</sup>  
akəmcā<sup>5</sup> manō<sup>6</sup> yazāi<sup>7</sup> apā<sup>8</sup>  
xʷaētəuščā<sup>9</sup> tarə<sup>10</sup> maitīm<sup>11</sup>  
vərəzənaxyācā<sup>12</sup> nazdištəm<sup>13</sup> drujəm<sup>14</sup>  
airyamanascā<sup>15</sup> nadəntō<sup>16</sup>  
gəuščā<sup>17</sup> vāstrā<sup>18</sup> acištəm<sup>19</sup> maṇtūm<sup>20</sup>

Therefore<sup>1</sup>, from<sup>2</sup> Thee<sup>2</sup>, O Mazda<sup>3</sup>, (all) unbelief<sup>4</sup>  
and<sup>5</sup> (all) evil<sup>5</sup> thought<sup>6</sup>, I will<sup>7</sup> pray<sup>7</sup> away<sup>8</sup>;  
and<sup>9</sup> (I will pray away) from<sup>9</sup> the self-reliant<sup>9</sup> perverse<sup>10</sup> thought<sup>11</sup>,  
and<sup>12</sup> from<sup>12</sup> the co-worker<sup>12</sup> enmity<sup>14</sup> of<sup>13</sup> the nearest<sup>13</sup> (kin),  
and<sup>15</sup> from<sup>15</sup> the friend<sup>15</sup> the slanderers<sup>16</sup>,  
and<sup>18</sup> from<sup>18</sup> the pastures<sup>18</sup> of the Earth<sup>17</sup>, the wicked<sup>19</sup> herdsman<sup>20</sup> (protector).

### Commentary:

In this verse Zaraθuštra advises his followers as to what things they should avoid. First he says that through the force of his prayers he will try to keep away, all disbelief and evil thought, from Ahura Mazda. By saying this, Zaraθuštra sets an example to his followers that they should also pray in such a manner unto Ahura Mazda, that there should not be any want of faith in Him and any evil thought in their minds.

Through the force of his prayers, Zaraθuštra says that he will keep the self-reliant safe from perverse thought, the co-worker from enmity of the nearest kin and the friend from slanderers.

Taraporewala has given a good explanation of these warnings of the evil threatening the three grades of Zaraθuštra's disciples.

The Xvaetu, self-reliant, being the highest amongst his followers, has presumably grown beyond mere outward worldly opposition; yet there is his own inner egoism, which raises perverted thoughts (tare-maiti) within him.

### Ha 33.4 (contd)

The Verezena, co-worker, is also beyond the reach of the ordinary detractor, but he is still vulnerable to the pleadings of his own nearest and dearest family members (enmity of the nearest-‘nazdishtam drujem’). The bitterest opposition to the followers of the new faith always comes from their nearest and dearest, especially from the elders.

The Airyaman, friend, is just beginning to find the message attractive, but as he is not yet fully aware of its real inner worth, the mere breath of slander (slanderor-‘nadānto’) by any ordinary outsider is enough to make him leave the movement.

The last line is again taken by all commentators in the literal sense. Here again is the same ancient allegory of the Herdsman being the Shepherd or Protector of the Earth. Zaratuštra warns against the False Shepherd or Protector and wishes to keep away his disciples from such false protectors.

## Ha 33.5

yas<sup>1</sup> tē<sup>2</sup> vīspā<sup>3</sup>-mazištām<sup>4</sup>  
səraoša<sup>5</sup> zbaya<sup>6</sup> avahānē<sup>7</sup>  
apānō<sup>8</sup> darəgō<sup>9</sup>-jyāitīm<sup>10</sup>  
ā<sup>11</sup> xšaθrām<sup>12</sup> vaθhāuš<sup>13</sup> manahō<sup>14</sup>  
aša<sup>15</sup> ā<sup>16</sup> ərəzūš<sup>17</sup> paθō<sup>18</sup>  
yaēšū<sup>19</sup> mazdā<sup>20</sup> ahurō<sup>21</sup> šaēti<sup>22</sup>

Therefore<sup>1</sup>, the greatest<sup>4</sup> of all<sup>3</sup>, Thine<sup>2</sup> own<sup>2</sup>  
Səraoša<sup>5</sup> shall<sup>6</sup> I invoke<sup>6</sup> for (my) salvation<sup>7</sup>,  
achieving<sup>8</sup> long<sup>9</sup> life<sup>10</sup>  
in<sup>11</sup> the realm<sup>12</sup> of Vohu<sup>13</sup> Manah<sup>14</sup>  
through<sup>15</sup> Aša<sup>15</sup> along<sup>16</sup> the straight<sup>17</sup> paths<sup>18</sup>  
wherein<sup>19</sup> rules<sup>22</sup> Mazda<sup>20</sup> Ahura<sup>21</sup>.

### Commentary:

Most scholars are agreed in taking the word Səraoša, as it occurs in the Gaθas, to mean, basically, ‘hearkening’, hence ‘obedience’. A concept denoting man’s hearkening to the Divine Word, G. Kreyenbrock in his book ‘Səraoša in the

Zoroastrian Tradition’ says –

It seems plausible to assume that Səraoša – Harkening- personifies (if the word is to be taken here as a proper noun) the obedient frame of mind which finds expression on a practical level in the desire to defeat the forces of evil and which enables one to hearken to the commands of the Lord.

According to him, Səraoša is a personification of the mentality which prompts man to fight evil. If this is true, a striking parallel can be said to exist between Harkening’s connection, with the power of the Sacred Word to repel evil, and Səraoša’s function as a vanquisher of the forces of evil on earth as it is found in the later tradition.

I have taken the word ‘Səraošem’ in this verse to mean ‘Harkening’ i.e. a quality denoting ‘obedience in listening’ to the Divine Commands, having an obediently attentive frame of mind, which enables a human being to hear the Sacred Word of Ahura Mazda.

### Ha 33.5 (contd)

In the previous verse the word ‘asruṣtim’ was used meaning unbelief, disobedience, want of faith. In that verse 33.4, Zaratrustra states that he will repel the forces of evil through worship. This verse 33.5 apparently provides the antithesis to what is said in 33.4.

Zaratrustra wishes to pray for the rise of Səraoša in him i.e. hearkening, obedience to the Sacred Word of Ahura Mazda. Love of God is the greatest asset of Life and also it is the best means of realizing God.

Therefore, through obedience to Ahura Mazda’s word, Zaratrustra prays so that he can achieve long life in the Abode of Vohu Manah (in other words Heaven). This he hopes to do by following the path of Aša, which is the straightest path, so that he shall dwell in the Kingdom of Ahura Mazda.

## Ha 33.6

yə<sup>1</sup> zaotā<sup>2</sup> ašā<sup>3</sup> ərəzuš<sup>4</sup>  
hvō<sup>5</sup> manyəuš<sup>6</sup> ā<sup>7</sup> vahistā<sup>8</sup> kayā<sup>9</sup>  
ahmā<sup>10</sup> avā<sup>11</sup> manahā<sup>12</sup>  
yā<sup>13</sup> vərəzēidyāi<sup>14</sup> manā<sup>15</sup> vāstryā<sup>16</sup>  
tā<sup>17</sup> tōi<sup>18</sup> izyāi<sup>19</sup> ahurā<sup>20</sup> mazdā<sup>21</sup>  
darštōišcā<sup>22</sup> hām<sup>23</sup> parštōišcā<sup>24</sup>

Therefore<sup>1</sup>, (as) a true<sup>4</sup> invoker<sup>2</sup> through Ašā<sup>3</sup>  
I myself<sup>5</sup> pray<sup>7-9</sup> from<sup>8</sup> the Best<sup>8</sup> Spirit<sup>6</sup>  
From<sup>10</sup> Him<sup>10</sup> through (His) protecting<sup>11</sup> (Vohu) Manah<sup>12</sup>  
that<sup>13</sup> I may<sup>14</sup> carry<sup>14</sup> out<sup>14</sup> (my) guardianship<sup>16</sup> (as) planned<sup>15</sup> (by Him).  
Therefore<sup>17</sup>, do I<sup>19</sup> desire<sup>19</sup>, of Thee<sup>18</sup>, O Ahura<sup>20</sup> Mazda<sup>21</sup>,  
vision<sup>22</sup> (of Thee) and communion<sup>23-24</sup> (with Thee)

### Commentary:

In continuation of the previous verse, Zaratuštra wishes to pray to Ahura Mazda, that from His most Beneficent Spirit and His Best Vohu Manah, he will be given the strength and Good Mind to enable him to carry out the role appointed by Ahura Mazda to him i.e. Saviour/Protector of the Earth.

Zaratuštra also desires that he may be able to see Ahura Mazda and be of one accord with Him. When Zaratuštra desires to have a physical vision of Ahura Mazda, he does not mean an actual vision of Ahura Mazda but to get an understanding of Ahura Mazda and all his qualities. He desires Ahura Mazda to manifest Himself and His qualities, in his mind, so clearly, as if He were there in person, so that Zaratuštra can explicitly understand Ahura Mazda.

According to Zaratuštra, in order to be able to realise Ahura Mazda, in one's soul, one should be righteous, thoughtful and active in bringing about righteousness in this world. The major lesson that Zaratuštra teaches is that Mazda can be realised and that the highest object in our lives should be to realise Mazda and be of one accord with Him.

## Ha 33.7

*ā<sup>1</sup> mā<sup>2</sup> āidūm<sup>3</sup> vahišta<sup>4</sup>  
ā<sup>5</sup>-x<sup>6</sup>aiθyācā<sup>6</sup> mazdā<sup>7</sup> darəšatcā<sup>8</sup>  
aša<sup>9</sup> vohu<sup>10</sup> manaḥhā<sup>11</sup>  
yā<sup>12</sup> srūyē<sup>13</sup> parə<sup>14</sup> magāunō<sup>15</sup>  
āviš<sup>16</sup> nā<sup>17</sup> aṇtarə<sup>18</sup> həntū<sup>19</sup>  
nəmax<sup>20</sup>aitiš<sup>20</sup> ciθrā<sup>21</sup> rātayō<sup>22</sup>*

Come<sup>3</sup> unto<sup>1</sup> me<sup>2</sup>, O Best<sup>4</sup> One  
and<sup>6</sup> in<sup>5</sup> person<sup>6</sup> and<sup>8</sup> visibly<sup>8</sup>, O Mazda<sup>7</sup>  
with Aša<sup>9</sup> (and) with Vohu<sup>10</sup> Manah<sup>11</sup>;  
so<sup>12</sup> that<sup>12</sup> I<sup>13</sup> may be<sup>13</sup> heard<sup>13</sup> beyond<sup>14</sup> the brotherhood<sup>15</sup>  
may<sup>19</sup> there<sup>19</sup> be<sup>19</sup> made<sup>19</sup> manifest<sup>16</sup> amongst<sup>18</sup> us<sup>17</sup>,  
(our) clear<sup>21</sup> duties<sup>22</sup> dedicated<sup>20</sup> (to Thee).

### Commentary:

Zaraθuštra desires that Mazda should come in person and visibly to him, bringing Aša (righteousness) and Vohu Manah (Good Mind) for him. He desires this so that this will give him the confidence in his role as Saviour/Protector and that this confidence will enable him to convince all others, even those beyond his followers (brotherhood).

Here, Zaraθuštra is again repeating his request, as in the previous verse, for Ahura Mazda to appear before him, to give him Vohu Manah and Aša, so that he gets the strength and power to carry out his role as Saviour. Again, he desires to realise Ahura Mazda in his soul, so that He will give him, the power of His Aša and Vohu Manah.

From this verse it appears that Zaraθuštra has not been able to convince more people to his teachings except for his few disciples. Zaraθuštra in the last two lines wishes that Ahura Mazda would clearly manifest to him and his disciples the path of duty and offerings of reverence due unto Him.

## Ha 33.8

frō<sup>1</sup> mōi<sup>2</sup> fravōizdūm<sup>3</sup> arəθā<sup>4</sup> tā<sup>5</sup>  
yā<sup>6</sup> vohū<sup>7</sup> šyavāi<sup>8</sup> manahā<sup>9</sup>  
yasnəm<sup>10</sup> mazdā<sup>11</sup> xšmāvatō<sup>12</sup>  
a<sup>13</sup> vā<sup>14</sup> ašā<sup>15</sup> staomyā<sup>16</sup> vacā<sup>17</sup>  
dātā<sup>18</sup> vā<sup>19</sup> amərətātascā<sup>20</sup>  
utayūti<sup>21</sup> haurvatās<sup>22</sup> draonō<sup>23</sup>

Do You<sup>3</sup> consider<sup>3</sup>, carefully<sup>1</sup>, my<sup>2</sup> purpose<sup>4</sup> that<sup>5</sup>  
by which<sup>6</sup> I would<sup>8</sup> pursue<sup>8</sup> through<sup>7</sup> Vohu<sup>7</sup> Manah<sup>9</sup>,  
the worship<sup>10</sup>, O Mazda<sup>11</sup>, of<sup>12</sup> one<sup>12</sup> belonging<sup>12</sup> to Thee<sup>12</sup>  
as<sup>13</sup> also<sup>14</sup> words<sup>17</sup> of praise<sup>16</sup> (inspired) by Ašā<sup>15</sup>.  
Do You<sup>18</sup> grant<sup>18</sup>, indeed<sup>19</sup>, Immortality<sup>20</sup>  
through<sup>21</sup> (this) life<sup>21</sup> renewed<sup>21</sup> and the blessing<sup>23</sup> of Perfection.<sup>22</sup>

### Commentary:

Since in the previous verse, Zaratrustra desires to realise Ahura Mazda, he now prays unto Ahura Mazda to take proper notice of his intention which is to pursue worship of Him, with true devotion of a Good Mind and with praises uttered with a truthful heart.

Zaratrustra hopes that after taking note of his prayers, Ahura Mazda will grant him Immortality of his soul thus leading him to the blessings of a Perfect Life (Heaven/Happiness).

## Ha 33.9

aṭ<sup>1</sup> tōi<sup>2</sup> mazdā<sup>3</sup> tām<sup>4</sup> mainyūm<sup>5</sup>  
aša<sup>6</sup> oxšayantā<sup>7</sup> sarədyayā<sup>8</sup>  
xʷaθrā<sup>9</sup> maēθā<sup>10</sup> mayā<sup>11</sup>  
vahištā<sup>12</sup> barətu<sup>13</sup> manahā<sup>14</sup>  
ayā<sup>15</sup> ārōi<sup>16</sup> hā-kurənəm<sup>17</sup>  
yayā<sup>18</sup> hacīntē<sup>19</sup> urvqnō<sup>20</sup>

Thine<sup>2</sup>, indeed<sup>1</sup>, O Mazda<sup>3</sup>, (are) these<sup>4</sup> two<sup>5</sup> (Divine) Spirits<sup>5</sup> (Ameretat and Haurvatat);

With<sup>8</sup> (these) two<sup>8</sup> powerful<sup>8</sup> promoters<sup>7</sup> of Aša<sup>6</sup>,  
may<sup>10</sup> I<sup>10</sup> attain<sup>10</sup> through<sup>9</sup> Divine<sup>9</sup> Light<sup>9</sup> (and) wisdom<sup>11</sup>;  
may the Best<sup>12</sup> Manah<sup>14</sup> bring<sup>13</sup> (to him and his followers)  
the assured<sup>16</sup> combined<sup>17</sup> working<sup>17</sup> of these<sup>15</sup> two<sup>15</sup>,  
whose<sup>18</sup> souls<sup>20</sup> are<sup>19</sup> in<sup>19</sup> accord<sup>19</sup>.

### Commentary:

In the previous verse, Zaratuštra hopes that Ahura Mazda will grant him Immortality (Ameretat) and Perfection (Haurvatat).

Zaratuštra here reiterates that these two powerful spiritual qualities (immortality and perfection) belong to Ahura Mazda and he again hopes that he can attain these two powerful spiritual qualities through Aša. He states that these two qualities are the promoters of Aša, since without Aša (righteousness) these qualities cannot be attained.

He wishes to attain these two, through Ahura Mazda's Divine Inspiration and Wisdom. He wishes that Ahura Mazda's Best Manah brings to him and his followers the blessings of these two powerful qualities which are complementary to each other, i.e., the attainment of Perfection (Haurvatat) in material existence shall lead to Immortality (Ameretat) i.e., Immortal Bliss in material and spiritual life.



## Ha 33.10

vīspāś<sup>1</sup>-tōi<sup>2</sup> hujītayō<sup>3</sup>  
yā<sup>4</sup> zī<sup>5</sup> āhharā<sup>6</sup> yāscā<sup>7</sup> hənī<sup>8</sup>  
yāscā<sup>9</sup> mazdā<sup>10</sup> bavaiñtī<sup>11</sup>  
vōwahnī<sup>12</sup> hīš<sup>13</sup> zaošē<sup>14</sup> ābaxšōhvā<sup>15</sup>  
vohū<sup>16</sup> uxšyā<sup>17</sup> manañhā<sup>18</sup>  
xšaθrā<sup>19</sup> ašācā<sup>20</sup> uštā<sup>21</sup> tanūm<sup>22</sup>

All<sup>1</sup> good<sup>3</sup> lives<sup>3</sup> (are) Thine<sup>2</sup>,  
(all) indeed<sup>5</sup>, which<sup>4</sup> have been<sup>6</sup> and<sup>7</sup> which<sup>7</sup> are<sup>8</sup>  
and<sup>9</sup> which<sup>9</sup>, O Mazda<sup>10</sup>, shall<sup>11</sup> be<sup>11</sup>.  
Dost<sup>15</sup> Thou<sup>15</sup> bestow<sup>15</sup> these<sup>13</sup> (on us) by<sup>12</sup> Thy<sup>12</sup> Grace<sup>14</sup>,  
dost<sup>17</sup> Thou<sup>17</sup> exalt<sup>17</sup> through<sup>16</sup> (Thy) Vohu<sup>16</sup> Manah<sup>18</sup>,  
through<sup>19</sup> (Thy) Power<sup>19</sup> and<sup>20</sup> through<sup>20</sup> (Thy) Aša<sup>20</sup>, (our) body<sup>22</sup> (physical and  
spiritual) into<sup>21</sup> (Thy) Light<sup>21</sup>.

### Commentary:

Here Zaratuštra states that the achievement of a good life i.e. achievement of Immortality and Perfection is in the hands of Ahura Mazda. It is Ahura Mazda alone who has granted Immortality and Perfection to some human beings who have lived, to those who are living and to those who shall be living, in the future.

Zaratuštra, therefore, prays to Ahura Mazda to bestow the same on him and his disciples through His Vohu Manah, His Power, and His Aša, so that their whole selves (i.e. body and soul of Zaratuštra & his followers) are brought into the Light of Ahura Mazda.

## Ha 33.11

as per Vendidad Fargard X this verse is to be repeated thrice

yə<sup>1</sup> saviš<sup>2</sup> ahurə<sup>3</sup>  
mazdāscā<sup>4</sup> armaitišcā<sup>5</sup>  
ašəmcā<sup>6</sup> frāda<sup>7</sup>-gaēθəm<sup>8</sup>  
manascā<sup>9</sup> vohu<sup>10</sup> xšaθrəmcā<sup>11</sup>  
sraotā<sup>12</sup> mōi<sup>13</sup> mərəždātā<sup>14</sup> mōi<sup>15</sup>  
ādāi<sup>16</sup> kahyāicī<sup>17</sup> paitī<sup>18</sup>  
Thou<sup>1</sup> (who art) the Almighty<sup>2</sup> Ahura<sup>3</sup>  
Mazda<sup>4</sup> and Armaiti<sup>5</sup>  
and Aša<sup>6</sup>, (who) blesses<sup>7</sup> Life<sup>8</sup>  
and Vohu<sup>10</sup> Manah<sup>9</sup> and (Vohu) Xšaθra<sup>11</sup>,  
hearken<sup>12</sup> unto<sup>13</sup> me<sup>13</sup>, have<sup>14</sup> mercy<sup>14</sup> on<sup>15</sup> me<sup>15</sup>,  
while<sup>16</sup> awarding<sup>16</sup> (the recompense) unto<sup>17,18</sup> each<sup>17,18</sup> one<sup>17,18</sup>.

### Commentary:

Zaraθuštra prays to the Almighty Ahura Mazda and Armaiti (faith, devotion, piety, righteous thought) and Aša and Vohu Manah and Vohu Xšaθra to hear him and have mercy on him when the time comes for apportioning recompense to each person.

No one is without sin and can claim salvation as his due. But the mercy of God prevails over other considerations. Mercy is the characteristic element of Ahura Mazda.

It is to be noted that all the Ameshaspands, except Haurvatat and Ameretat (who have been already mentioned in verse 8) have been invoked here by name. These are the qualities which Zaraθuštra desires to be bestowed on him by Ahura Mazda. These qualities of Ahura Mazda are what Zaraθuštra prays for from Almighty Ahura Mazda. Aša, righteousness; Armaiti, faith and devotion; Vohu Manah, good mind; and Vohu Xšaθra, the Spiritual Power of Ahura Mazda.

As per Taraporewala, Armaiti stands for unswerving Faith and Devotion. She is closely associated with Aša in the Gathas. Her chief characteristic is stability and hence she typifies Mother Earth also. The close association of Mazda and Armaiti is to be noted. She has been called His daughter in Ha 45.4.

If Ahura Mazda has mercy on Zaraθuštra, He will bestow these qualities on him and enable him to lead a good righteous and spiritual life and thereby he will be apportioned a good reward at the time of recompense or Frasho kereti.

Once again, when Zaraθuštra prays to Ahura Mazda for these qualities, he is advising his followers indirectly to pray also in the same manner.

## Ha 33.12

Us<sup>1</sup> mōi<sup>2</sup> uzārəšvā<sup>3</sup> ahurā<sup>4</sup>  
ārmaitī<sup>5</sup> təvīšm<sup>6</sup> dasvā<sup>7</sup>  
spəništā<sup>8</sup> mainyū<sup>9</sup> mazdā<sup>10</sup>  
vaḡhuyā<sup>11</sup> zavō<sup>12</sup>-ādā<sup>13</sup>  
ašā<sup>14</sup> hazō<sup>15</sup> əmavaṭ<sup>16</sup>  
vohū<sup>17</sup> manaḡhā<sup>18</sup> fsəratūm<sup>19</sup>

Exalt<sup>1,3</sup> me<sup>2</sup>, O<sup>4</sup> Ahura<sup>4</sup>;  
through<sup>5</sup> Armaiti<sup>5</sup> grant<sup>7</sup> (me) strength<sup>6</sup> (of the soul);  
through (Thy) Holy<sup>8</sup> Spirit<sup>9</sup>, O<sup>10</sup> Mazda<sup>10</sup>,  
(grant me) good<sup>11</sup> reward<sup>13</sup> for (my) prayer<sup>12</sup>;  
through Ašā<sup>14</sup> (grant me) powerful<sup>16</sup> vigour<sup>15</sup> (of the soul);  
through Vohu<sup>17</sup> Manah<sup>18</sup> (grant me) leadership<sup>19</sup> (spiritual authority).

### Commentary:

It is to be noted that the last three verses of this Ha 33 (12, 13, and 14) have been inserted at the beginning of the Atash Niyaesh. These verses are Zaratuštra's prayers to Ahura Mazda for spiritual illumination, upliftment and strength.

Zaratuštra prays to Ahura to uplift his soul to a higher spiritual level. He desires strength of soul, through piety and devotion i.e. Armaiti. He desires that Ahura Mazda's Beneficent Spirit shall give him good reward for his prayer and through following the path of Ašā his soul will get powerful strength and courage. Lastly, he wishes to achieve spiritual authority and leadership through Vohu Manah.

## Ha 33.13

rafəðrāi<sup>1</sup> vourū<sup>2</sup>-cašānē<sup>3</sup>  
dōišt<sup>4</sup> mōi<sup>5</sup> yā<sup>6</sup> vā<sup>7</sup> abifrā<sup>8</sup>  
tā<sup>9</sup> xšaθrahyā<sup>10</sup> ahurā<sup>11</sup>  
yā<sup>12</sup> vañhəuš<sup>13</sup> ašiš<sup>14</sup> manañhō<sup>15</sup>  
frō<sup>16</sup> spəntā<sup>17</sup> ārmaitē<sup>18</sup>  
ašā<sup>19</sup> daēnā<sup>20</sup> fradaxšayā<sup>21</sup>

For<sup>1</sup> happiness<sup>1</sup>, O Far<sup>2</sup>-seeing<sup>3</sup> One<sup>2,3</sup>,  
dost<sup>4</sup> Thou<sup>4</sup> reveal<sup>4</sup> unto<sup>5</sup> me<sup>5</sup> those<sup>6</sup> your<sup>7</sup> priceless<sup>8</sup> (gifts)  
Those<sup>9</sup> of Xšaθra<sup>10</sup>, O<sup>11</sup> Ahura<sup>11</sup>,  
which<sup>12</sup> are the blessings<sup>14</sup> of Vohu<sup>13</sup> Manah<sup>15</sup>.  
Forth<sup>16</sup>, O Beneficent<sup>17</sup> Armaiti<sup>18</sup>,  
through<sup>19</sup> Ašā<sup>19</sup>, dost<sup>21</sup> Thou<sup>21</sup> make<sup>21</sup> (us)<sup>7</sup> realise<sup>21</sup> (our) spiritual<sup>20</sup> consciences<sup>20</sup>.

### Commentary:

In this verse the very essence of Zaratuštra's teachings are given.

As said earlier, verses 12, 13, 14 of this Ha are Zaratuštra's prayers to Ahura Mazda for spiritual illumination and strength. Here he, therefore, prays to Ahura Mazda, whom he calls the 'Far-seeing One', for His gifts which are incomparable and priceless.

Zaratuštra desires the gifts of Ahura Mazda's Xšaθra or Power which shall accrue to him through Vohu Manah. He also wishes that through Beneficent Armaiti i.e. through his own faith and devotion, and through Ašā, he will be able to realise his spiritual conscience or his Inner Self.

## Ha 33.14

aṭ<sup>1</sup> rātqm<sup>2</sup> zaraθuštra<sup>3</sup>  
tanvascī<sup>4</sup> xʷaxyā<sup>5</sup> uštanəm<sup>6</sup>  
dadāiti<sup>7</sup> paurvatātəm<sup>8</sup>  
manaŋhascā<sup>9</sup> vaŋhəuš<sup>10</sup> mazdāi<sup>11</sup>  
šyaoθanahyā<sup>12</sup> ašāi<sup>13</sup> yācā<sup>14</sup>  
uxδaxyācā<sup>15</sup> səraošəm<sup>16</sup> xšaθrəmcā<sup>17</sup>

Then<sup>1</sup> (as) an offering<sup>2</sup>, Zaraθuštra<sup>3</sup>  
(offers) the life<sup>6</sup> of his own<sup>5</sup> whole<sup>4</sup> self<sup>4</sup>  
He<sup>7</sup> dedicates<sup>7</sup> the excellence<sup>8</sup>  
of good<sup>10</sup> mind<sup>9</sup> unto<sup>11</sup> Mazda<sup>11</sup>,  
(excellence) of (his) deeds<sup>12</sup> unto<sup>13</sup> Ašā<sup>13</sup> as also<sup>14</sup>  
(his) words<sup>15</sup> (his) obedience<sup>16</sup> and (his whole) strength<sup>17</sup>.

### Commentary:

The main basic essence of Zaraθuštra's teachings is complete surrender of one's own will to the Will of Mazda, which will thereafter lead to realisation of Mazda.

The idea of this verse is supreme dedication of one's self unto Ahura Mazda. Therefore, here Zaraθuštra dedicates his whole being, i.e., his body and soul, to the service of Ahura Mazda; the best of his good thoughts, the best of his deeds with righteousness (Ašā), his absolute obedience and devotion and the whole of his strength unto Mazda, in order to undertake the great task he has been assigned by Ahura Mazda.

## Ha 34

This ‘yā šyaoθanā’ Ha is the last Ha of Ahunavaiti Gatha.

In this Ha, Zaraθuštra categorically states that Ahura Mazda is Supreme and All Powerful. He then gives instruction to his followers to dedicate themselves fully to Ahura Mazda. He advises them that by worshipping & praising Ahura Mazda, Aša and Vohu Manah, they should be able to achieve self-realisation and attain unity with Ahura Mazda.

Zaraθuštra has hopes that he would be able to convert the wicked persons into following the path of Aša and thus come into the Kingdom of Ahura Mazda.

At the end, Zaraθuštra again teaches his followers to pray to Ahura Mazda for guidance in living their lives through Vohu Manah (Good Mind) and Aša (Righteousness), so that Ahura Mazda would make their lives renewed, Spiritual and True.

## Ha 34.1

yā<sup>1</sup> ťyaoθanā<sup>2</sup> yā<sup>3</sup> vacaŋhā<sup>4</sup>  
yā<sup>5</sup> yasnā<sup>6</sup> amərətātātəm<sup>7</sup>  
ašəmca<sup>8</sup> taēibyō<sup>9</sup> dāŋhā<sup>10</sup>  
mazdā<sup>11</sup> xšaθrəmca<sup>12</sup> haurvatātō<sup>13</sup>  
aēšqm<sup>14</sup> tōi<sup>15</sup> ahurā<sup>16</sup>  
əhmā<sup>17</sup> pourutəmāiš<sup>18</sup> dastē<sup>19</sup>

By<sup>1</sup> which<sup>1</sup> acts<sup>2</sup>, by<sup>3</sup> which<sup>3</sup> words<sup>4</sup>,  
by<sup>5</sup> which<sup>5</sup> worship<sup>6</sup> Immortality<sup>7</sup>  
and<sup>8</sup> Righteousness<sup>8</sup> do<sup>10</sup> I<sup>10</sup> bring<sup>10</sup> unto<sup>9</sup> them<sup>9</sup> (mankind<sup>9</sup>),  
O Mazda<sup>11</sup>; and<sup>12</sup> Power<sup>12</sup> through<sup>13</sup> Perfection<sup>13</sup>;  
these<sup>14</sup> unto<sup>15</sup> Thee<sup>15</sup>, O Ahura<sup>16</sup>  
May<sup>17</sup> we<sup>17</sup> be<sup>17</sup> most<sup>18</sup> ardent<sup>18</sup> in<sup>19</sup> offering<sup>19</sup>.

### Commentary:

In the last verse 14 of Ha 33, Zaratuštra dedicates his whole life, his body and soul, to the service of Mazda. He dedicates his best efforts, words and deeds, his obedience and his whole strength unto Mazda and unto Aša.

In this first verse of Ha 34, he states that through such deeds, such words and such worship, he will instruct his followers to do the same by which he may bring Immortality, Righteousness, Perfection and Power to them. These deeds, words and worship, he wishes to dedicate most ardently to Ahura Mazda.

## Ha 34.2

aṭcā<sup>1</sup> ī<sup>2</sup> tōi<sup>3</sup> manaḥhā<sup>4</sup>  
mainyāušcā<sup>5</sup> vaṇhāuš<sup>6</sup> vīspā<sup>7</sup> dātā<sup>8</sup>  
spəntaxyācā<sup>9</sup> nərəš<sup>10</sup> šyaodānā<sup>11</sup>  
yehyā<sup>12</sup> urvā<sup>13</sup> ašā<sup>14</sup> hacaitē<sup>15</sup>  
pairī<sup>16</sup> gaeṇe<sup>17</sup> xšmāvatō<sup>18</sup>  
vahnē<sup>19</sup> mazdā<sup>20</sup> garōbiš<sup>21</sup> stūtqm<sup>22</sup>

And<sup>1</sup> then<sup>1</sup>, through<sup>4</sup> thoughts<sup>4</sup> of<sup>3</sup> Thee<sup>3</sup> alone<sup>2</sup>  
and<sup>5</sup> all<sup>7</sup> the teachings<sup>8</sup> of Vohu<sup>6</sup> Manah<sup>5</sup>,  
and<sup>9</sup> the acts<sup>11</sup> of<sup>9</sup> holy<sup>9</sup> men<sup>10</sup>,  
whose<sup>12</sup> souls<sup>13</sup> (are) in<sup>15</sup> harmony<sup>15</sup> with<sup>14</sup> Ašā<sup>14</sup>,  
in order<sup>16,17</sup> to come near<sup>16,17</sup> to<sup>18</sup> You<sup>18</sup>,  
in adoration<sup>19</sup>, O Mazda<sup>20</sup>, through<sup>21</sup> Songs<sup>21</sup> of<sup>22</sup> Praise<sup>22</sup>.

### Commentary:

Zaraṭuštra continues further that, after having instructed his followers, as stated in the previous verse, they will, through thoughts of Ahura Mazda, strive to be good in thought, word and deed.

These followers whose souls are in accord with Aša, will act according to righteousness.

This they will do in order to come near to Ahura Mazda, singing songs of praise, in adoration.



## Ha 34.3

aṭ<sup>1</sup> tōi<sup>2</sup> mīzdəm<sup>3</sup> ahurā<sup>4</sup>  
nəmañhā<sup>5</sup> ašāicā<sup>6</sup> dāmā<sup>7</sup>  
gaēθā<sup>8</sup> vīspā<sup>9</sup> ā<sup>10</sup> xšaθrōi<sup>11</sup>  
yā<sup>12</sup> vohū<sup>13</sup> θraoštā<sup>14</sup> manañhā<sup>15</sup>  
ārōi<sup>16</sup> zī<sup>17</sup> hudañhō<sup>18</sup>  
vīspāi<sup>19</sup> mazdā<sup>20</sup> xšmāvasū<sup>21</sup> savō<sup>22</sup>

Then<sup>1</sup> O<sup>4</sup> Ahura<sup>4</sup>, what<sup>3</sup> is due<sup>3</sup> unto Thee<sup>2</sup>  
and<sup>6</sup> unto<sup>6</sup> Ašā<sup>6</sup>, we<sup>7</sup> will<sup>7</sup> offer<sup>7</sup> with<sup>5</sup> humble<sup>5</sup> obeisance<sup>5</sup>.  
All<sup>9</sup> lives<sup>8</sup> in<sup>10</sup> (Thy) Dominion<sup>11</sup>  
which<sup>12</sup> shall<sup>14</sup> fulfill<sup>14</sup> themselves<sup>14</sup> through<sup>13</sup> Vohu<sup>13</sup> Manah<sup>15</sup>.  
Indeed<sup>17</sup>, those<sup>18</sup> who<sup>18</sup> see<sup>18</sup> truly<sup>18</sup>, in<sup>16</sup> realms<sup>16</sup> above<sup>16</sup>,  
(find) Bliss<sup>22</sup> for<sup>19</sup> all<sup>19</sup> time<sup>19</sup>, O Mazda<sup>20</sup>, amongst<sup>21</sup> You<sup>21</sup> All<sup>21</sup>

### Commentary:

Zaraθuštra continues with the idea given in Ha 33.14 wherein he dedicates his whole being to the service of Ahura Mazda. In this Ha, Zaraθuštra assures Ahura Mazda that after his instructions to his followers they also will dedicate themselves fully to the service of Ahura Mazda.

The real devotee, according to Zaraθuštra, gives up the whole world to Mazda; he no longer lives in the world for his own sake but as the servant of Ahura Mazda. Such a person remains unclouded in vision; he is only concerned to do the bidding of conscience, which is, the voice of Ahura.

All those who live in such a manner through Vohu Manah, shall live in the Dominion of Ahura Mazda. (This is similar to the 5<sup>th</sup> pada of Ahuna Vairya's "Xšaθrəmca Ahurai"). Zaraθuštra further reiterates that such persons shall reach Paradise in their after-life.

## Ha 34.4

aṭ<sup>1</sup> tōi<sup>2</sup> ātrēm<sup>3</sup> ahurā<sup>4</sup>  
aojōṇhvantəm<sup>5</sup> aṣṭā<sup>6</sup> usəmahī<sup>7</sup>  
asīštəm<sup>8</sup> əmavəntəm<sup>9</sup>  
stōi<sup>10</sup> rapantē<sup>11</sup> ciθrā<sup>12</sup>-avaṇhəm<sup>13</sup>  
aṭ<sup>14</sup> mazdā<sup>15</sup> daibišyantē<sup>16</sup>  
zastā-<sup>17</sup>īštāis<sup>18</sup> dərəštā<sup>19</sup> aēnaṇhəm<sup>20</sup>

Then<sup>1</sup> for<sup>2</sup> Thy<sup>2</sup> Fire<sup>3</sup>, O<sup>4</sup> Ahura<sup>4</sup>,  
powerful<sup>5</sup> through<sup>6</sup> Aṣṭā<sup>6</sup>, do<sup>7</sup> we<sup>7</sup> yearn<sup>7</sup>,  
earnestly<sup>8</sup> desired<sup>8</sup>, possessing<sup>9</sup> power<sup>9</sup>,  
constantly<sup>10</sup> of clear<sup>12</sup> help<sup>13</sup> to<sup>11</sup> the faithful<sup>11</sup>,  
but<sup>14</sup> O<sup>15</sup> Mazda<sup>15</sup>, for<sup>16</sup> the unfaithful<sup>16</sup>  
a visible<sup>19</sup> torment<sup>20</sup> at<sup>17,18</sup> the<sup>17,18</sup> merest<sup>17,18</sup> glance<sup>17,18</sup>.

### Commentary:

The Fire mentioned here is the Inner Fire of Ahura Mazda found in the heart of every human being.

Zaraṭuštra states that he and his followers yearn for this Fire of Ahura Mazda which becomes more powerful through Aṣṭā, i.e., for those who follow the path of Righteousness/Aṣṭā, the Fire of Ahura Mazda in each human being grows more powerful and gives clear help to these devotees.

But, for the unfaithful, who do not follow the path of Righteousness/Aṣṭā, this Fire in the human being becomes a visible torment to them. According to Zaraṭuštra, such persons are not truly happy since, in their inner conscience, they are deeply tormented souls.

This verse has been incorporated in the Atash Niyāesh at the end.

## Ha 34.5

kaṭ<sup>1</sup> və<sup>2</sup> xšaθrəm<sup>3</sup> kā<sup>4</sup> īšūš<sup>5</sup>  
šyaoθanāi<sup>6</sup> mazdā<sup>7</sup> yaθā<sup>8</sup> vā<sup>9</sup> hahmī<sup>10</sup>  
aša<sup>11</sup> vohu<sup>12</sup> manahā<sup>13</sup>  
θrāyōidyāi<sup>14</sup> drigūm<sup>15</sup> yūšmākəm<sup>16</sup>  
parə<sup>17</sup> vā<sup>18</sup> vīspāiš<sup>19</sup> parə<sup>20</sup> vaoxəmə<sup>21</sup>  
daēvāišcā<sup>22</sup> xrafstrāiš<sup>23</sup> mašyāišcā<sup>24</sup>

How<sup>1</sup> (great) your<sup>2</sup> power<sup>3</sup>! How<sup>4</sup> (deep) (my) yearnings<sup>5</sup>  
for<sup>6</sup> actions<sup>6</sup>, O<sup>7</sup> Mazda<sup>7</sup>, so<sup>8</sup> that<sup>8</sup> I<sup>10</sup> may<sup>10</sup> be<sup>10</sup> in union<sup>10</sup> with<sup>9</sup> You<sup>9</sup>,  
with<sup>11</sup> Aša<sup>11</sup> (and) with<sup>12</sup> Vohu<sup>12</sup> Manah<sup>13</sup>,  
in order<sup>14</sup> to protect<sup>14</sup> your<sup>16</sup> meek<sup>15</sup> devotees<sup>15</sup>.  
We<sup>21</sup> declare<sup>21</sup> You<sup>18</sup> (as) above<sup>17</sup> all<sup>19</sup> (others); (as) apart<sup>20</sup>  
from<sup>22</sup> the Daevas<sup>22</sup> and from<sup>23</sup> wicked<sup>23</sup> men<sup>24</sup>.

### Commentary:

Zaraθuštra tells Ahura Mazda that he knows how great Ahura Mazda's Power is. By this, he wants his followers to understand that Ahura Mazda's Power is Supreme over everybody and, therefore, everyone should want to be in union with Ahura Mazda.

Zaraθuštra also says that he wishes to perform such actions which should be in accord with Ahura Mazda, Aša and Vohu Manah, so that he can protect his devotees. By saying this he wants his devotees to know that they should also desire to act in accordance with Ahura Mazda, Aša and Vohu Manah.

Zaraθuštra then categorically declares that Ahura Mazda is above all others and also very much apart from the wicked. He is trying to tell his followers that they also should stay away from the wicked and always be with Ahura Mazda.

## Ha 34.6

yezī<sup>1</sup> aθā<sup>2</sup> stā<sup>3</sup> haiθīm<sup>4</sup>  
mazdā<sup>5</sup> aṣā<sup>6</sup> vohū<sup>7</sup> manaḥhā<sup>8</sup>  
aṣ<sup>9</sup> taṣ<sup>10</sup> mōi<sup>11</sup> daxštəm<sup>12</sup> dātā<sup>13</sup>  
ahyā<sup>14</sup> aḥhəuś<sup>15</sup> vīspā<sup>16</sup> māēθā<sup>17</sup>  
yaθā<sup>18</sup> vā<sup>19</sup> yazəmanascā<sup>20</sup>  
urvāidyā<sup>21</sup> stavas<sup>22</sup> ayənt<sup>23</sup> paitī<sup>24</sup>

Since<sup>1</sup> you<sup>3</sup> are<sup>3</sup> such<sup>2</sup> in<sup>4</sup> very<sup>4</sup> truth<sup>4</sup>,  
O Mazda<sup>5</sup> (and) Aṣā<sup>6</sup> (and) Vohu<sup>7</sup> Manah<sup>8</sup>,  
then<sup>9</sup> grant<sup>13</sup> unto<sup>11</sup> me<sup>11</sup> such<sup>10</sup> guidance<sup>12</sup>  
through<sup>16</sup> all<sup>16</sup> changes<sup>17</sup> of<sup>14</sup> this<sup>14</sup> (earthly) life<sup>15</sup>,  
so<sup>18</sup> that<sup>18</sup> by<sup>20</sup> worshipping<sup>20</sup> You<sup>19</sup> and<sup>20</sup>  
praising<sup>22</sup> (You), I<sup>23</sup> may<sup>23</sup> proceed<sup>23</sup> towards<sup>24</sup> self<sup>21</sup>-realisation<sup>21</sup>.

### Commentary:

Zaraθuštra has stated in the last line of Ha 34.5 that he and his followers accept that Ahura Mazda is Supreme. Now he states that since Ahura Mazda is Supreme, he desires that Ahura Mazda, Aṣa and Vohu Manah give him guidance which will enable him to conquer all the doubts and difficulties of this earthly life.

In the fourth line, the word ‘māēθā’ has been translated as changes; when referring to the state of mind, it would signify ‘doubt’

Zaraθuštra desires that by worshipping and praising Ahura Mazda, Aṣa and Vohu Manah, he shall be able to achieve self-realisation and attain unity with Ahura Mazda.

When Zaraθuštra speaks of Aṣa and Vohu Manah, he really means these two are the Qualities/Properties of Ahura Mazda and he seeks guidance, especially from these two qualities of Ahura Mazda.

(I have taken the translation of the last two lines from J.M.Chatterjee)

## Ha 34.7

kuθrā<sup>1</sup> tōi<sup>2</sup> arədrā<sup>3</sup> mazdā<sup>4</sup>  
yōi<sup>5</sup> vaŋhəuš<sup>6</sup> vaēdāmnā<sup>7</sup> manaŋhō<sup>8</sup>  
səŋghūš<sup>9</sup> raēxənā<sup>10</sup> aspəncīt<sup>11</sup> sādrācīt<sup>12</sup>  
caxrayō<sup>13</sup> uš<sup>14</sup> urū<sup>15</sup>  
naēcīm<sup>16</sup> tām<sup>17</sup> ānyām<sup>18</sup> yūšma<sup>19</sup> vaēdā<sup>20</sup>  
ašā<sup>21</sup> aθā<sup>22</sup> nā<sup>23</sup> θrāzdūm<sup>24</sup>

Where<sup>1</sup>, O Mazda<sup>4</sup>, (are) Thy<sup>2</sup> devotees<sup>3</sup>,  
who<sup>5</sup>, realizing<sup>7</sup> Vohu<sup>6</sup> Manah<sup>8</sup>  
through<sup>9</sup> the wealth<sup>10</sup> (of Thy) teachings<sup>9</sup>, in<sup>11</sup> misfortune<sup>11</sup> and<sup>12</sup> in<sup>12</sup> distress<sup>12</sup>,  
have<sup>13</sup> made<sup>13</sup> the intellect<sup>14</sup> free<sup>15</sup>?  
No<sup>16</sup> one<sup>16</sup> individual<sup>17</sup> other<sup>18</sup> than<sup>18</sup> You<sup>19</sup>, do<sup>20</sup> I<sup>20</sup> acknowledge<sup>20</sup>  
through<sup>21</sup> Aša<sup>21</sup>, therefore<sup>22</sup>, do You<sup>24</sup> protect<sup>24</sup> us<sup>23</sup>.

### Commentary:

At this time, Zaraθuštra obviously does not have many followers. So, he asks Ahura Mazda, where are the faithful who by realising/understanding the teachings of Vohu Manah, are able to make their intellect and soul free even in times of misfortune and distress.

Zaraθuštra then seeks protection from Ahura Mazda for himself and his followers as he acknowledges only Ahura Mazda as Supreme. He realizes that only Ahura Mazda can give him protection through His Eternal Law i.e. Aša.

Zaraθuštra attempts to tell his listeners that only Ahura Mazda can protect them, if they follow the path of Aša, and they should, therefore, follow him in worship of Ahura Mazda.

## Ha 34.8

tāis<sup>1</sup> zī<sup>2</sup> nā<sup>3</sup> šyaoθanāis<sup>4</sup> byeñtē<sup>5</sup>  
yaēšū<sup>6</sup> as<sup>7</sup> paīrī<sup>8</sup> pourubyō<sup>9</sup> iθyejō<sup>10</sup>  
hya<sup>11</sup> as<sup>12</sup> aojyā<sup>13</sup> nāidyāñham<sup>14</sup>  
θwahyā<sup>15</sup> mazdā<sup>16</sup> qstā<sup>17</sup> urvātahyā<sup>18</sup>  
yōi<sup>19</sup> nōi<sup>20</sup> ašəm<sup>21</sup> mainyañtā<sup>22</sup>  
aēibyō<sup>23</sup> dūirē<sup>24</sup> vohū<sup>25</sup> as<sup>26</sup> manō<sup>27</sup>

Indeed<sup>2</sup>, through<sup>4</sup> these<sup>1</sup> our<sup>3</sup> actions<sup>4</sup> they<sup>5</sup> are<sup>5</sup> afraid<sup>5</sup>  
amongst<sup>8</sup> whom<sup>6</sup> doubt<sup>10</sup> is<sup>7</sup> supreme<sup>9</sup>  
what<sup>11</sup> the strong<sup>13</sup> is<sup>12</sup> to<sup>14</sup> the weaker<sup>14</sup>;  
through<sup>17</sup> hatred<sup>17</sup> of Thy<sup>15</sup> Law<sup>18</sup>, O Mazda<sup>16</sup>  
(these) who<sup>19</sup> heed<sup>22</sup> not<sup>20</sup> Aša<sup>21</sup>,  
from them<sup>23</sup> Vohu<sup>25</sup> Manah<sup>27</sup> remains<sup>26</sup> at a distance<sup>24</sup>.

### Commentary:

In the previous verse, Zaraθuštra asks, where are the devotees of Mazda, who realise Vohu Manah, through the wealth of Ahura Mazda's teachings.

Here Zaraθuštra refers to those persons who are still not the devotees of Ahura Mazda and his teachings, and who do not heed the Laws of Aša or Righteousness.

These persons are very much afraid, since among them, doubt or fear is supreme, as is the case where the weaker person is afraid of the stronger. Here stronger refers to the strength of righteousness.

According to Zaraθuštra these persons express hatred of Mazda's Eternal Law and do not heed Aša, i.e., Righteousness. For such persons Vohu Manah stays far away. Their actions are not carried out with a Good Mind and with Righteousness.

## Ha 34.9

yōi<sup>1</sup> spəntəm<sup>2</sup> ārmaitīm<sup>3</sup>  
θwahyā<sup>4</sup> mazdā<sup>5</sup> bərəxδəm<sup>6</sup> vīdušō<sup>7</sup>  
duš<sup>8</sup>-šyaoθanā<sup>9</sup> avazaza<sup>10</sup>  
vaḡhəuš<sup>11</sup> əvistī<sup>12</sup> manahō<sup>13</sup>  
aēibyō<sup>14</sup> maš<sup>15</sup> ašā<sup>16</sup> syazda<sup>17</sup>  
yava<sup>18</sup> ahma<sup>19</sup> aurunā<sup>20</sup> xrafstrā<sup>21</sup>

Who<sup>1</sup>, Spenta<sup>2</sup> Armaiti<sup>3</sup> (holy right-mindedness),  
Thy<sup>4</sup> high-esteemed<sup>6</sup> knowing<sup>7</sup> one<sup>7</sup>, O Mazda<sup>5</sup>  
through<sup>8</sup> evil<sup>8</sup> action<sup>9</sup> scorns<sup>10</sup> (Her)  
through<sup>12</sup> ignorance<sup>12</sup> of<sup>11</sup> Vohu<sup>11</sup> Manah<sup>13</sup>.  
From<sup>14</sup> such<sup>14</sup> she<sup>17</sup> withdraws<sup>17</sup> (herself) entirely<sup>15</sup> (together) with<sup>16</sup> Ašā<sup>16</sup>,  
just<sup>18</sup> as<sup>18</sup> the wild<sup>20</sup> wicked<sup>21</sup> ones<sup>21</sup> (do) from<sup>19</sup> us<sup>19</sup>.

### Commentary:

According to Zaratuštra, those who perform evil actions, scorn Mazda's right-mindedness (Spenta Armaiti) and are ignorant of Mazda's Vohu Manah.

There is no doubt that there is both good and evil in the world. But Mazda has placed in the heart of man, a regard for virtue and a detestation of falsehood. Ahura Mazda has put in man the love for truth and thus man's preference for truth represents Mazda's preference for truth. Conscience in man is an indication of Ahura Mazda's preference for moral order.

Therefore, when persons commit evil actions, it appears that right-mindedness and righteousness, have withdrawn from such persons.

Ahura Mazda has given man the freedom of will and power to defeat the instigations of the evil spirit. Through the grace of Mazda, man can attain unity with Mazda and thereby go out of the reach of the evil spirit. However, in the case of these wicked persons they have made a choice for evil and not for right-mindedness and righteousness.

## Ha 34.10

ahyā<sup>1</sup> vaŋhəuś<sup>2</sup> manaŋhō<sup>3</sup> ŷyaoθanā<sup>4</sup>  
vaocaŋ<sup>5</sup> garəbqm<sup>6</sup> huxratuś<sup>7</sup>  
spəntqmcā<sup>8</sup> ārmaitīm<sup>9</sup>  
dqmīm<sup>10</sup> vīdvā<sup>11</sup> haiθyqm<sup>12</sup> ašahyā<sup>13</sup>  
tācā<sup>14</sup> vīspā<sup>15</sup> ahurā<sup>16</sup>  
θwahmī<sup>17</sup> mazdā<sup>18</sup> xšaθrōi<sup>19</sup> ā<sup>20</sup> voyaθrā<sup>21</sup>

Unto<sup>1</sup> these<sup>1</sup>, the deeds<sup>4</sup> of<sup>2</sup> Vohu<sup>2</sup> Manah<sup>3</sup>  
the Wise<sup>7</sup> One<sup>7</sup> instructs<sup>5</sup> to uphold<sup>6</sup>  
and also<sup>8</sup> (he instructs) about<sup>8</sup> Spenta<sup>8</sup> Armaiti<sup>9</sup>  
knowing<sup>11</sup> (her to be) the true<sup>12</sup> Root<sup>11</sup> of<sup>13</sup> Aša<sup>13</sup> (Eternal Law)<sup>13</sup>  
and<sup>14</sup> they<sup>14</sup> all<sup>15</sup>, O Ahura<sup>16</sup> (shall come again)  
within<sup>20</sup> Thy<sup>17</sup> Dominion<sup>19</sup> O Mazda<sup>18</sup> through<sup>21</sup> (this) knowledge<sup>21</sup>.

### Commentary:

Zaraθuštra may be identifying himself as the Wise One or Prophet and he says that the Wise One will try to instruct these wicked persons, mentioned in the previous verse, to carry out their actions through Vohu Manah (Good Mind) and Spenta Armaiti (Right-mindedness). The Wise One knows that Armaiti (Right – mindedness) is the source of Aša and thus leads mankind to righteousness and righteous actions.

Zaraθuštra declares to Ahura Mazda that by his teachings the wicked will ultimately learn about Righteousness and thus they will forsake wickedness and come unto the Kingdom of Ahura Mazda, through his teachings.



## Ha 34.11

aṭ<sup>1</sup> tōi<sup>2</sup> ube<sup>3</sup> haurvāscā<sup>4</sup>  
\*x<sup>arəθāi</sup><sup>5</sup> ā<sup>6</sup> amərətataṣcā<sup>7</sup>  
vaṇhəuś<sup>8</sup> xšaθrā<sup>9</sup> manahō<sup>10</sup>  
aṣā<sup>11</sup> ma<sup>12</sup> ārmaitiś<sup>13</sup> vaxšat<sup>14</sup>  
utayūiti<sup>15</sup> taviš<sup>16</sup>  
tāiś<sup>17</sup> ā<sup>18</sup> mazdā<sup>19</sup> vīdvaēšqm<sup>20</sup> θwōi<sup>21</sup> ahi<sup>22</sup>

Then<sup>1</sup> Thy<sup>2</sup> both<sup>3</sup> Haurvatat<sup>4</sup>  
and Ameretat<sup>7</sup> (lead) onward<sup>6</sup> to Light<sup>5</sup>  
through<sup>9</sup> the Power<sup>9</sup> of Vohu<sup>8</sup> Manah<sup>10</sup>.  
Armaity<sup>13</sup> with<sup>12</sup> Aṣā<sup>11</sup> shall<sup>14</sup> increase<sup>14</sup>  
life<sup>15</sup> everlasting<sup>15</sup> and spiritual<sup>16</sup> strength<sup>16</sup>;  
through<sup>18</sup> these<sup>17</sup> O Mazda<sup>19</sup> Thou<sup>22</sup> shall be<sup>22</sup> the conquerer<sup>21</sup> of (Thy)  
opponents<sup>20</sup>.

\*x<sup>arəθāi</sup> has been translated by Taraporewala as ‘light’ from the root \*x<sup>ar</sup>/hvar meaning to shine, to illuminate; others translate this word generally as ‘food’ from the Pahlavi ‘x<sup>artan</sup>’ –to eat.

### Commentary:

In this verse all the Amesha Spentas have been mentioned, but more as entities/qualities. One should, however, note that Vohu Manah is associated with Haurvatat and Xšaθrā with Ameretat just as Armaiti is associated with Aṣa.

In continuation of the previous verse, Zaratuštra foresees what shall happen when the wicked have converted to the path of Aṣa and when they come into the Kingdom of Ahura Mazda.

Zaratuštra says that through the power of Vohu Manah, Perfection (Haurvatat) and Immortality (Ameretat) shall lead mankind onwards towards Illumination or Bliss. Right-mindedness (Armaiti) and Righteousness (Aṣa) shall give spiritual strength and everlasting blissful life. Through these, Mazda shall be the conqueror of his opponents, i.e., evil persons.

## Ha 34.12

kaṭ<sup>1</sup> tōi<sup>2</sup> rāzarə<sup>3</sup> kaṭ<sup>4</sup> vaṣṭ<sup>5</sup>  
kaṭ<sup>6</sup> vā<sup>7</sup> stūtō<sup>8</sup> kaṭ<sup>9</sup> vā<sup>10</sup> yasnahyā<sup>11</sup>  
srūidyāi<sup>12</sup> mazdā<sup>13</sup> frāvaocā<sup>14</sup>  
yā<sup>15</sup> vīdāyā<sup>16</sup> aṣṭ<sup>17</sup> rāšnqm<sup>18</sup>  
sīṣā<sup>19</sup> nā<sup>20</sup> aṣā<sup>21</sup> paθō<sup>22</sup>  
vaṭhəuś<sup>23</sup> x'aētəng<sup>24</sup> manaḡhō<sup>25</sup>

What<sup>1</sup> (is) Thy<sup>2</sup> guiding<sup>3</sup> principle<sup>3</sup>. What<sup>4</sup> (Thy) Will<sup>5</sup>  
whether<sup>6,7</sup> regarding<sup>8</sup> (our) praise<sup>8</sup> (of Thee) whether<sup>9,10</sup> regarding<sup>11</sup> (our)  
worship<sup>11</sup> (of Thee).

Proclaim<sup>14</sup> clearly<sup>14</sup>, O Mazda<sup>13</sup> for<sup>12</sup> (our) instruction<sup>12</sup>  
so<sup>15</sup> that<sup>15</sup> the blessing<sup>17</sup> of (Thy) commandments<sup>18</sup> may<sup>16</sup> be<sup>16</sup> (our) reward<sup>16</sup>.  
Guide<sup>19</sup> us<sup>20</sup> into<sup>22</sup> the paths<sup>22</sup> of Aṣā<sup>21</sup>,  
of self-realisation<sup>24</sup>, through<sup>23</sup> Vohu<sup>23</sup> Manah<sup>25</sup>.

### Commentary:

Zaraṭuštra asks Ahura Mazda what is His guidance and wish, in regard to praise and worship of Him. He wishes Mazda to proclaim this to him so that His commandments will guide Zaraṭuštra and his followers onto the paths of Aṣā and Vohu Manah which, in itself, will be their reward.

The last line says that through Vohu Manah, mankind can attain self-realisation. When Vohu Manah comes into a man's heart, the mind naturally gets a clear idea of Mazda's Will and Plan. Through the path of Aṣā and Vohu Manah, a man can get inner illumination or divine intuition which is the real reward or blessing.

## Ha 34.13

tām<sup>1</sup> advānəm<sup>2</sup> ahurā<sup>3</sup>  
yām<sup>4</sup> mōi<sup>5</sup> mraoš<sup>6</sup> vaṇhəuš<sup>7</sup> manaḥhō<sup>8</sup>  
daēnā<sup>9</sup> saošyāntqm<sup>10</sup>  
yā<sup>11</sup> hū<sup>12</sup> kərətā<sup>13</sup> ašācī<sup>14</sup> urvāxša<sup>15</sup>  
hya<sup>16</sup> civīštā<sup>17</sup> hudābyō<sup>18</sup>  
mīždēm<sup>19</sup> mazdā<sup>20</sup> yehyā<sup>21</sup> tū<sup>22</sup> daθrəm<sup>23</sup>

That<sup>1</sup> path<sup>2</sup>, O Ahura<sup>3</sup>,  
which<sup>4</sup> Thou<sup>6</sup> hast<sup>6</sup> pointed<sup>6</sup> out<sup>6</sup> to<sup>5</sup> me<sup>5</sup>, (the path) of Vohu<sup>7</sup> Manah<sup>8</sup>,  
the religious<sup>9</sup> teachings<sup>9</sup> of<sup>10</sup> the Saošyants<sup>10</sup> (Saviours),  
by<sup>11</sup> which<sup>11</sup> (every) good<sup>12</sup> deed<sup>13</sup> (inspired) by<sup>14</sup> Aša<sup>14</sup> alone<sup>14</sup> reaches<sup>15</sup> far<sup>15</sup>,  
which<sup>16</sup> (teaching) (is) provided<sup>17</sup> for<sup>18</sup> the clear-sighted<sup>18</sup>,  
(leading) to<sup>19</sup> the Reward<sup>19</sup> O Mazda<sup>20</sup>, of<sup>21</sup> which<sup>21</sup> Thou<sup>22</sup> (art) the Goal<sup>23</sup>.

### Commentary:

In reply to the question in the earlier verse (what is Mazda's guidance and wish), Zaratuštra answers this question himself.

He says that the path of Vohu Manah which Ahura Mazda has pointed out to him, which is also in the religious teaching of Saošyants (Saošyants here is taken in the sense of Higher Spiritual Teachers), that all good deeds, which are performed and inspired through Aša or Righteousness these, alone, reach far and wide.

These righteous deeds will lead to reward for these persons and Ahura Mazda is the giver of this reward. The idea that all good deeds which are inspired by Aša alone, is the same as in our Ashem Vohu prayer. One should be righteous in life, for the sake of Righteousness alone, not for any other earthly or heavenly reward.

## Ha 34.14

taṭ<sup>1</sup> zī<sup>2</sup> mazdā<sup>3</sup> vairīm<sup>4</sup>  
astvaitē<sup>5</sup> uštānāi<sup>6</sup> dātā<sup>7</sup>  
vaṇhəuš<sup>8</sup> syaoθanā<sup>9</sup> manaṇhō<sup>10</sup>  
yōi<sup>11</sup> zī<sup>12</sup> gəuš<sup>13</sup> vərəzənē<sup>14</sup> azyā<sup>15</sup>  
xšmākqm<sup>16</sup> hūcistīm<sup>17</sup> ahurā<sup>18</sup>  
xratəuš<sup>19</sup> ašā<sup>20</sup> frādō<sup>21</sup> vərəzənā<sup>22</sup>

That<sup>1</sup> precious<sup>4</sup> (reward) O<sup>3</sup> Mazda<sup>3</sup> surely<sup>2</sup>  
shall<sup>7</sup> be<sup>7</sup> granted<sup>7</sup> to mortal<sup>5</sup> souls<sup>6</sup>  
for<sup>9</sup> actions<sup>9</sup> inspired<sup>8</sup> by<sup>8</sup> Vohu<sup>8</sup> Manah<sup>10</sup>  
for<sup>12</sup> (they) who<sup>11</sup> serve<sup>14</sup> (our) fruitful<sup>15</sup> Mother<sup>13</sup> Earth<sup>13</sup>  
(and) Your<sup>16</sup> Holy<sup>17</sup> Plan<sup>17</sup>, O<sup>18</sup> Ahura<sup>18</sup>,  
in<sup>22</sup> co-operation<sup>22</sup> with<sup>19</sup> (your) Will<sup>19</sup>, shall<sup>21</sup> prosper<sup>21</sup> Ašā<sup>20</sup>.

### Commentary:

Zaraθuštra again repeats that only those persons who strive to serve our Mother Earth, through deeds inspired by Vohu Manah, and in accordance with Ahura Mazda's Will, shall benefit from Mazda's reward and shall prosper Ašā on this path.

Zaraθuštra again emphasizes the importance of Vohu Manah and Ašā, in a person's life. Constant endeavour through righteous thoughts, words and deeds can lead to True Wisdom and Light. This is Ahura Mazda's Holy Plan and Will.

## Ha 34.15

as per Vendidad Fargard X this verse is to be repeated four times

mazdā<sup>1</sup> a<sup>2</sup> mōi<sup>3</sup> vahištā<sup>4</sup>  
sravāscā<sup>5</sup> šyaonānācā<sup>6</sup> vaocā<sup>7</sup>  
tā<sup>8</sup> tū<sup>9</sup> vohū<sup>10</sup> manahā<sup>11</sup>  
ašācā<sup>12</sup> iṣudəm<sup>13</sup> stūtō<sup>14</sup>  
xšmākā<sup>15</sup> xšaθrā<sup>16</sup> ahurā<sup>17</sup>  
fərašəm<sup>18</sup> vasnā<sup>19</sup> haiθyəm<sup>20</sup> dā<sup>21</sup> ahūm<sup>22</sup>

Therefore<sup>2</sup>, O<sup>1</sup> Mazda<sup>1</sup>, unto<sup>3</sup> me<sup>3</sup> the Best<sup>4</sup>  
words<sup>5</sup> and<sup>6</sup> deeds<sup>6</sup>, dost<sup>7</sup> Thou<sup>7</sup> declare<sup>7</sup>,  
(both) these<sup>8</sup> indeed<sup>9</sup> through<sup>10</sup> Vohu<sup>10</sup> Manah<sup>11</sup>  
and<sup>12</sup> through<sup>12</sup> Aša<sup>12</sup> (shall be) the yearning<sup>13</sup> of<sup>14</sup> my<sup>14</sup> prayers<sup>14</sup>;  
through<sup>15</sup> Your<sup>15</sup> Xšaθra<sup>16</sup>. O<sup>17</sup> Ahura<sup>17</sup>,  
make<sup>21</sup> (my) life<sup>22</sup> Renovated<sup>18</sup> (and) True<sup>20</sup> according<sup>19</sup> to (Thy) Will<sup>19</sup>.

### Commentary:

In the end, Zaraθuštra says that in his prayers he beseeches Ahura Mazda to declare unto him the best Words and Deeds in order to teach him to live his life through Vohu Manah (Good Mind) and Aša (Righteousness).

He asks Ahura Mazda to make his life renewed, Spiritual and True, through His Xšaθra (Power) and His Will.

By this prayer he is trying to teach his followers that this should also be their desire and prayer to Ahura Mazda to realise a renovated, spiritual and true life on this earth.

# GATHA USHTAVAITI

## Ha 43 – Introduction

The second Gatha, Ushtavaiti, is so named after its first word ‘uštā’ in the first verse. This is a recognized method of naming a sacred text or verse, both in Iran and in India.

The first hymn of the Ushtavaiti Gatha, the ‘uštā ahmāi’ would be the main basis of Zaratuštra’s inspiration, the foundation on which Zaratuštra’s religion is based.

In an age when every family would have its own god, with various families and clans believing in many different gods, Zaratuštra was inspired with the idea of One Supreme God who ruled over the destiny of the entire world.

It is this ‘uštā ahmāi’ hymn which clearly indicates the gradual enfoldment of the idea of monotheism as Zaratuštra thought of it.

From the learned scholars of the Vedas, we understand that the Asuras (in the Avesta they are known as Ahuras) were considered worthy during the earlier times of the Vedic writings. However, in the later Vedic writings assertions are found implying hatred or scorn of the Asuras (Ahuras).

This could suggest that after Zaratuštra had elevated Ahura to the lofty pedestal of the One and Only God, the orthodox Aryans of his time, who did not follow his religion, began to look with dislike against Ahura Mazda, who became a Zoroastrian God.

## Ha 43.1

as per Vendidad Fargard X, this verse has to be repeated twice

uštā<sup>1</sup> ahmāi<sup>2</sup> yahmāi<sup>3</sup> uš tā<sup>4</sup> kahmāicī<sup>5</sup>  
vasē<sup>6</sup>-xšayqs<sup>7</sup> mazdā<sup>8</sup> dāyā<sup>9</sup> ahurō<sup>10</sup>  
utayūiti<sup>11</sup> tavišm<sup>12</sup> gaōi<sup>13</sup> vasəm<sup>14</sup>  
ašəm<sup>15</sup> dəradyāi<sup>16</sup> ta<sup>17</sup> mōi<sup>18</sup> dā<sup>19</sup> ārmaitē<sup>20</sup>  
rāyō<sup>21</sup> ašiš<sup>22</sup> varhəuš<sup>23</sup> gaēm<sup>24</sup> manahō<sup>25</sup>

Happiness<sup>1</sup> unto<sup>2</sup> him<sup>2</sup> through<sup>3</sup> whom<sup>3</sup> happiness<sup>4</sup> (comes) unto<sup>4</sup> another<sup>4</sup>  
May<sup>9</sup> Mazda<sup>8</sup> Ahura<sup>10</sup>, Ruler<sup>6,7</sup> at Will<sup>6,7</sup>, grant<sup>9</sup> (this)  
For<sup>13</sup> progress<sup>13</sup> do I<sup>14</sup> desire<sup>14</sup> enduring<sup>11</sup> strength<sup>12</sup> (of the soul)  
For<sup>16</sup> upholding<sup>16</sup> of Aša<sup>15</sup> (Eternal Law) grant<sup>19</sup> this<sup>17</sup> unto<sup>18</sup> me<sup>18</sup> through<sup>20</sup>  
Armaiti<sup>20</sup> (Piety),  
the blessings<sup>22</sup> of Divine<sup>21</sup> Splendour<sup>21</sup>, the life<sup>24</sup> of Vohu<sup>23</sup> Manah<sup>25</sup>.

### Commentary:

The first two lines of this Ha convey the fundamental idea of all religions that happiness comes to that person who brings happiness unto others. Jesus Christ, nearly 1500 years later, has said “Do unto others as you would have others do unto you.”

In order to do this, Zaratuštra desires several things from Ahura Mazda, viz., enduring strength of the soul, so that through faith and piety (Armaiti), he shall uphold Aša and thus, attain the blessings of divine splendor and a life lived with Vohu Manah or a Good Conscience.

## Ha 43.2

aṭcā<sup>1</sup> ahmai<sup>2</sup> vīspanqm<sup>3</sup> vahištəm<sup>4</sup>  
xʷāθrōyā<sup>5</sup> nā<sup>6</sup> xʷāθrəm<sup>7</sup> daidīta<sup>8</sup>  
θwā<sup>9</sup> cīcīθwā<sup>10</sup> spāništa<sup>11</sup> mainyu<sup>12</sup> mazdā<sup>13</sup>  
yā<sup>14</sup> dā<sup>15</sup> aša<sup>16</sup> vañhəuš<sup>17</sup> māyā<sup>18</sup> manañhō<sup>19</sup>  
vīspā<sup>20</sup> ayārə<sup>21</sup> darəgō<sup>22</sup> -jyātəuš<sup>23</sup> urvādañhā<sup>24</sup>

And<sup>1</sup> thus<sup>1</sup> unto<sup>2</sup> him<sup>2</sup> (shall come) the Best<sup>4</sup> of<sup>3</sup> All<sup>3</sup>.  
Through<sup>5</sup> striving<sup>5</sup> for Light<sup>5</sup>, the man<sup>6</sup> shall<sup>8</sup> attain<sup>8</sup> Light<sup>7</sup>  
through<sup>9</sup> Thy<sup>9</sup> wise<sup>10</sup>, most<sup>11</sup> Holy<sup>11</sup> Spirit<sup>12</sup>, O Mazda<sup>13</sup>  
which<sup>14</sup> Thou<sup>15</sup> didst<sup>15</sup> ordain<sup>15</sup> through<sup>16</sup> Aša<sup>16</sup>, the Divine<sup>18</sup> Wisdom<sup>18</sup> of Vohu<sup>17</sup>  
Manah<sup>19</sup>  
all<sup>20</sup> the days<sup>21</sup> towards a long<sup>22</sup> life<sup>23</sup> of bliss<sup>24</sup>.

### Commentary:

In this Ha Zaraθuštra prays for the attainment of Light, the highest of holiness. It is not enough that one's passions are controlled. Only when the heart becomes so pure and no evil impulse arises in it can a person achieve the highest of holiness. Zaraθuštra desires this for himself and to any man who, as in Ha 43.1, gives happiness unto others.

Here Zaraθuštra recognizes Ahura Mazda as the Creator, who gives due reward to the saint and pious worker and conversely, retribution to the evil doer, through Ahura Mazda's Aša or Eternal Law and through His Divine Intelligence.

Man has to understand that Aša or the Eternal Law works everywhere and to see the justice of Ahura Mazda by his own deeds and actions.



### Ha 43.3

aṭ<sup>1</sup> hvō<sup>2</sup> vaṇhəuš<sup>3</sup> vahyō<sup>4</sup> nā<sup>5</sup> aibt<sup>6</sup> jamyāṭ<sup>7</sup>  
yā<sup>8</sup> nā<sup>9</sup> ərazūš<sup>10</sup> savaṇhō<sup>11</sup> paθō<sup>12</sup> sīšōiṭ<sup>13</sup>  
ahyā<sup>14</sup> aṇhəuš<sup>15</sup> astvatō<sup>16</sup> manaṇhascā<sup>17</sup>  
haiṭyāṇg<sup>18</sup> ā<sup>19</sup> stūš<sup>20</sup> yāṇg<sup>21</sup> ā<sup>22</sup>-šāēṭ<sup>23</sup> ahurō<sup>24</sup>  
arədrō<sup>25</sup> θwāvqs<sup>26</sup> huzəntuš<sup>27</sup> spəntō<sup>28</sup> mazdā<sup>29</sup>

Then<sup>1</sup> that<sup>2</sup> man<sup>5</sup> shall<sup>6,7</sup> attain<sup>6,7</sup> the Highest<sup>3,4</sup> Good<sup>3,4</sup>  
who<sup>8</sup> would<sup>13</sup> teach<sup>13</sup> us<sup>9</sup> the righteous<sup>10</sup> path<sup>12</sup> of bliss<sup>11</sup>  
in<sup>14</sup> this<sup>14</sup> corporeal<sup>16</sup> life<sup>15</sup> and<sup>17</sup> also<sup>17</sup> spiritual<sup>17</sup>  
(leading) to<sup>19</sup> the worlds<sup>20</sup> of truth<sup>18</sup> wherein<sup>21</sup> dwells<sup>22,23</sup> Ahura<sup>24</sup>  
(Thy) devotee<sup>25</sup> wise<sup>27</sup> (and) pious<sup>28</sup> (shall become) one<sup>26</sup> with<sup>26</sup> Thee<sup>26</sup>, O  
Mazda<sup>29</sup>.

#### Commentary:

Here Zaraθuštra continues to speak of the man mentioned in Ha 43.1 and 43.2 who gives happiness unto others. In Ha 43.2 Zaraθuštra says that such a man shall be given Light or Illumination.

Now in verse 43.3 Zaraθuštra states that the man, who would teach him and his followers, the righteous path which they should follow, in this material world as also the spiritual world of Truth, wherein Ahura Mazda dwells, (that man) shall attain the highest level of bliss. Such a person who is the devotee of Ahura Mazda, who is wise and pious, will be as one with Ahura Mazda, which would be the highest stage.

The two worlds mentioned in this stanza have a very deep meaning. Ahura Mazda resides in these worlds, i.e., the spiritual and unmanifested aspect of God and also the material and manifested aspect of God.

The sole concern of Zaraθuštra is about the righteous path (ərazūš paθō), the one and only path.

Apparently, Zaraθuštra hopes to be that man who will guide his followers towards the righteous path and who would be wise and pious and become one with Ahura Mazda.

## Ha 43.4

aṭ<sup>1</sup> ʾwā<sup>2</sup> mānḡhāi<sup>3</sup> taxmāmcā<sup>4</sup> spəntəm<sup>5</sup> mazdā<sup>6</sup>  
hyaṭ<sup>7</sup> tā<sup>8</sup> zastā<sup>9</sup> yā<sup>10</sup> tū<sup>11</sup> hafšī<sup>12</sup> avā<sup>13</sup>  
yā<sup>14</sup> dā<sup>15</sup> ašīš<sup>16</sup> drəgvāite<sup>17</sup> ašāunēcā<sup>18</sup>  
ʾwahyā<sup>19</sup> garāmā<sup>20</sup> āθrō<sup>21</sup> ašā<sup>22</sup>-aojaḡhō<sup>23</sup>  
hyaṭ<sup>24</sup> mōi<sup>25</sup> vaḡhəuś<sup>26</sup> hazā<sup>27</sup> jimaṭ<sup>28</sup> manaḡhō<sup>29</sup>

Then<sup>1</sup> did<sup>3</sup> I recognise<sup>3</sup> Thee<sup>2</sup> (as) Powerful<sup>4</sup> and Divine<sup>5</sup> O Mazda<sup>6</sup>.  
When<sup>7</sup> through<sup>8</sup> that<sup>8</sup> Power<sup>9</sup> which<sup>10</sup> is Thine<sup>11</sup>, Thou<sup>12</sup> dost fulfil<sup>12</sup> (our) desires<sup>13</sup>  
when<sup>14</sup> Thou<sup>15</sup> dost<sup>15</sup> assign<sup>15</sup> rewards<sup>16</sup> on the wicked<sup>17</sup> and<sup>18</sup> the righteous<sup>18</sup>  
through<sup>20</sup> the radiance<sup>20</sup> of Thy<sup>19</sup> Fire<sup>21</sup>, powerful<sup>23</sup> through<sup>22</sup> Ašā<sup>22</sup>  
when<sup>24</sup> the strength<sup>27</sup> of Vohu<sup>26</sup> Manah<sup>29</sup> shall<sup>28</sup> come<sup>28</sup> to me<sup>25</sup>.

### Commentary:

In this verse Zaraθuštra gives us an idea of the great power and beneficence of Ahura Mazda. In the first line, he clearly states that Ahura Mazda is Spenta, i.e., Divine, Good, Beneficent. This he continues to repeat throughout this Ha.

As J.N.Chatterjee says, “Truth and falsehood, though they are opposite, are not equals. Truth is ONE, while falsehoods are many. A false answer is known to be false only by comparison with the true answer. Thus Truth is self-dependent whereas the existence of falsehood is dependent on the existence of Truth. The existence of evil does not disprove the existence of God. In fact, it proves the existence of God”.

Zaraθuštra also states that Ahura Mazda gives rewards (good/bad) to the holy and to the wicked.

I.J.S. Taraporewala takes the word meaning rewards i.e. ‘ašīš’ in line 3, as derived from √ --sāh with prefix ā and thinks that the word originally means ordinances or law. Then the meaning would be the Law (the Law of Aša, Truth, the Eternal of Ahura Mazda) concerning the deeds, good or bad. According to IJST, at a later stage, the meaning of ‘ašīš’ became confined to reward for good deeds.

Zaraθuštra says that Ahura Mazda gives rewards through the heat of His Fire. The Fire possesses power and might through Aša, i.e., Ahura Mazda’s Eternal Law. Thus, Zaraθuštra states that Ahura Mazda’s Fire, His Divine Spark will make his soul mighty through Aša and then the strength of Vohu Manah or Good Conscience will come to Zaraθuštra.

In the Gāθās, Fire implies the Inner Divine Spark in the heart of each being. Fire is thus regarded as belonging to the Supreme, or a part of the Divine Being, a Spark emanating from Him. It may be noted that, in the Gathas, whenever ‘āθra’ comes with ‘ʾwa’ (2<sup>nd</sup> person pronoun), it means His Fire, His Energy.

## Ha 43.5

spəntəm<sup>1</sup> aḡ<sup>2</sup> θwā<sup>3</sup> mazdā<sup>4</sup> məjhi<sup>5</sup> ahurā<sup>6</sup>  
hyaḡ<sup>7</sup> θwā<sup>8</sup> aḡhəuṣ<sup>9</sup> zqθōi<sup>10</sup> darəsəm<sup>11</sup> paourvīm<sup>12</sup>  
hyaḡ<sup>13</sup> dā<sup>14</sup> ṣyaοθanā<sup>15</sup> mīždavqñ<sup>16</sup> yācā<sup>17</sup> uxδā<sup>18</sup>  
akēm<sup>19</sup> akāi<sup>20</sup> vaḡuhīm<sup>21</sup> aṣīm<sup>22</sup> vaḡhaovē<sup>23</sup>  
θwā<sup>24</sup> hunarā<sup>25</sup> dāmōiṣ<sup>26</sup> urvaēsē<sup>27</sup> apəmə<sup>28</sup>

Then<sup>2</sup> did<sup>5</sup> I<sup>5</sup> recognise<sup>5</sup> Thee<sup>3</sup> as Divine<sup>1</sup> O Mazda<sup>4</sup> Ahura<sup>6</sup>  
when<sup>7</sup> did<sup>11</sup> I<sup>11</sup> see<sup>11</sup> Thee<sup>8</sup> (as) the First<sup>12</sup> at<sup>10</sup> the<sup>10</sup> birth<sup>10</sup> of life<sup>9</sup>  
when<sup>13</sup> Thou<sup>14</sup> didst<sup>14</sup> ordain<sup>14</sup> (that) actions<sup>15</sup> and<sup>17</sup> also<sup>17</sup> words<sup>18</sup> (shall be)  
with<sup>16</sup> rewards<sup>16</sup>  
evil<sup>19</sup> unto<sup>20</sup> the wicked<sup>20</sup>, good<sup>21</sup> blessing<sup>22</sup> unto<sup>23</sup> the good<sup>23</sup>  
through Thy<sup>24</sup> Wisdom<sup>25</sup> upto<sup>28</sup> the final<sup>28</sup> goal<sup>27</sup> of Creation<sup>26</sup>.

### Commentary:

The first line of this verse is repeated in all the odd verses of this Ha starting from this verse 5. As stated earlier, Zaratrustra categorically states that Ahura Mazda is ‘Spənta’ i.e. Divine, Good and Beneficent.

The main idea of this verse is the establishment of the Law of Retribution from the birth of Life up to the ultimate goal of Creation, which already indicates a Divine purpose of Ahura Mazda and that Ahura Mazda has a Rule of Law in the Universe.

Without this Law of Retribution, i.e., connection between cause and effect, the Universe would cease to be a cosmos and turn into chaos.

Just as the Law of Nature is necessary, so also is the Law of Morals in this world. The logical consequence of this Moral Law is – you will have to reap what you have sown.

## Ha 43.6

yahmī<sup>1</sup> spəntā<sup>2</sup> θwa<sup>3</sup> mainyū<sup>4</sup> urvaēse<sup>5</sup> jasō<sup>6</sup>  
mazdā<sup>7</sup> xšaθra<sup>8</sup> ahmī<sup>9</sup> vohu<sup>10</sup> manahā<sup>11</sup>  
yeyhā<sup>12</sup> šyaoθanāiš<sup>13</sup> gaēθā<sup>14</sup> aša<sup>15</sup> frādāntē<sup>16</sup>  
aēibyō<sup>17</sup> ratuš<sup>18</sup> sēnghaitī<sup>19</sup> ārmaitiš<sup>20</sup>  
θwahyā<sup>21</sup> xratəuš<sup>22</sup> yəm<sup>23</sup> naēciš<sup>24</sup> dābayeitī<sup>25</sup>

At<sup>1</sup> which<sup>1</sup> goal<sup>5</sup> Thou<sup>6</sup> shalt<sup>6</sup> come<sup>6</sup> with Thy<sup>3</sup> Divine<sup>2</sup> Spirit<sup>4</sup>  
there<sup>9</sup> O Mazda<sup>7</sup> with Xšaθra<sup>8</sup> (and) with Vohu<sup>10</sup> Manah<sup>11</sup>,  
through<sup>12</sup> whose<sup>12</sup> actions<sup>13</sup> the Worlds<sup>14</sup> of Life<sup>14</sup> shall<sup>16</sup> advance<sup>16</sup> into<sup>15</sup> Aša<sup>15</sup>  
To<sup>17</sup> these<sup>17</sup> (our) Guide<sup>18</sup> Armaiti<sup>20</sup> points<sup>19</sup> out<sup>19</sup>  
(and also to) Thy<sup>21</sup> Will<sup>22</sup> which<sup>23</sup> no<sup>24</sup> one<sup>24</sup> shall<sup>25</sup> thwart<sup>25</sup>.

### Commentary:

In the first line Zaraθuštra talks of the goal, by which he means the final plan of Ahura Mazda where He will be present at the end with His Holy Spirit, His Power and His Good Mind. This line is also used in Khorshed and Meher Nyaish for Uzirin Geh.

Zaraθuštra feels that through the help of Ahura Mazda's Power (the strength to follow the path of righteousness) and the Good Mind (religious conscience to carry out life's good deeds) both of which work through us, we will be lead onto the path of Aša or righteousness. That is the Final Goal or Plan of Ahura Mazda.

The idea in the third line of this verse is repeated in Ha 46.7 as 'yayā šyaoθanāiš ašəm θraoštā ahurā', meaning 'through the working of these two (Thy) Eternal Law is fulfilled O Ahura.

According to Zaraθuštra, 'Armaiti' which can be translated as right-mindedness, or faith, or piety, will guide us towards Ahura Mazda's Xšaθra, Vohu Manah and then to Aša.

In short, our faith in Ahura Mazda and our piety will give us the strength to do our duty, and the Good Mind or Conscience to take the right decisions, which will lead us towards the path of righteousness. This would be Ahura Mazda's Will or Plan or Goal, and no one will be able to thwart His Plan.

## Ha 43.7

spəntəm<sup>1</sup> aṭ<sup>2</sup> θwā<sup>3</sup> mazdā<sup>4</sup> məṇhī<sup>5</sup> ahurā<sup>6</sup>  
hyaṭ<sup>7</sup> mā<sup>8</sup> vohu<sup>9</sup> pairī<sup>10</sup> -jasaṭ<sup>11</sup> manaṇhā<sup>12</sup>  
pərəsaṭcā<sup>13</sup> mā<sup>14</sup> ciš<sup>15</sup> ahī<sup>16</sup> kahyā<sup>17</sup> ahī<sup>18</sup>  
kaθā<sup>19</sup> ayārə<sup>20</sup> daxšārā<sup>21</sup> fərasayāi<sup>22</sup> dīšā<sup>23</sup>  
aibī<sup>24</sup> θwāhū<sup>25</sup> gaēθāhū<sup>26</sup> tanuščā<sup>27</sup>

Then<sup>2</sup> did<sup>5</sup> I<sup>5</sup> recognize<sup>5</sup> Thee<sup>3</sup> as Divine<sup>1</sup> O Mazda<sup>4</sup> Ahura<sup>6</sup>  
when<sup>7</sup> Vohu<sup>9</sup> Manah<sup>12</sup> came<sup>11</sup> into<sup>10</sup> me<sup>8</sup>  
and<sup>13</sup> asked<sup>13</sup> me<sup>14</sup>: who<sup>15</sup> art<sup>16</sup> thou<sup>16</sup>, whose<sup>17</sup> art<sup>18</sup> thou<sup>18</sup>,  
what<sup>19</sup> paths<sup>21</sup> dost<sup>23</sup> thou<sup>23</sup> point<sup>23</sup> out<sup>23</sup> daily<sup>20</sup> to (thy) questionings<sup>22</sup>  
regarding<sup>24</sup> thy<sup>25</sup> surroundings<sup>26</sup> and<sup>27</sup> (thine own inner) self<sup>27</sup>.

### Commentary:

As earlier stated, the first line is repeated in this Ha in all the odd verses beginning from verse 5. This sentence emphasizes the positiveness of Mazda. Ahura Mazda who is the source of the Universe is Himself a Positive Being. Spenta Mainyu is more intrinsic to Ahura Mazda than Anghre Mainyu which is a negative force. As soon as one approaches Ahura Mazda, all evil vanishes. In the presence of Ahura Mazda, Anghre Mainyu just fades away.

The next two lines mean that when Revelation dawned on Zaratuštra, and he achieved complete control over his mental faculty, then with his own deep meditation, he conceived who he was and to whom he belonged. As stated in earlier verses Zaratuštra used the form of questions to instruct his followers. These questions are rhetoric in nature; the answer lies in the question.

Therefore, he says that he recognized Ahura Mazda as Divine, when Vohu Manah came to him and asked him who he is, to whom does he belong. The obvious answer is that he belongs to Ahura Mazda. Also, when he states Vohu Manah came to him and asked him these questions, he means that through deep meditation, the revelation came to him, i.e., he achieved Good Wisdom/Intelligence which gave him the idea that he belonged to Ahura Mazda.

In the last two lines he again poses a question as to which paths he would choose in his daily life, whether he would belong to his own limited self or to Humanity, i.e., what should his relations be between himself and other human beings.

## Ha 43.8

aṭ<sup>1</sup> hōi<sup>2</sup> aojī<sup>3</sup> zaraθuštra<sup>4</sup> paourvīm<sup>5</sup>  
haiθyō<sup>6</sup> dvaēšā<sup>7</sup> hyaṭ<sup>8</sup> isōyā<sup>9</sup> drəgvāitē<sup>10</sup>  
aṭ<sup>11</sup> ašāunē<sup>12</sup> rafənō<sup>13</sup> xyām<sup>14</sup> aojōḡhvaṭ<sup>15</sup>  
hyaṭ<sup>16</sup> ā<sup>17</sup> būšiš<sup>18</sup> vasasə<sup>19</sup> xšaθrahyā<sup>20</sup> dyā<sup>21</sup>  
yavaṭ<sup>22</sup> ā<sup>23</sup> θwā<sup>24</sup> mazdā<sup>25</sup> staumī<sup>26</sup> ufyācā<sup>27</sup>

Then<sup>1</sup> unto<sup>2</sup> Him<sup>2</sup> did<sup>3</sup> I<sup>3</sup> say,<sup>3</sup> First<sup>5</sup> of<sup>5</sup> all<sup>5</sup> (I am) Zaraθuštra<sup>4</sup>,  
a true<sup>6</sup> opponent<sup>7</sup> as<sup>8</sup> I<sup>9</sup> may<sup>9</sup> be<sup>9</sup> able<sup>9</sup> unto<sup>10</sup> the wicked<sup>10</sup>  
but<sup>11</sup> unto<sup>12</sup> the Righteous<sup>12</sup> I<sup>14</sup> shall<sup>14</sup> be<sup>14</sup> a powerful<sup>15</sup> support<sup>13</sup>.  
Thus<sup>16</sup> I may<sup>17,21</sup> attain<sup>17,21</sup> for<sup>18</sup> all<sup>18</sup> time<sup>18</sup> (Thy) absolute<sup>19</sup> Kingdom<sup>20</sup>  
so<sup>22</sup> long<sup>22</sup> as<sup>22</sup> I am dedicated<sup>23,26</sup> and<sup>27</sup> weave<sup>27</sup> a song<sup>27</sup> to Thee<sup>24</sup> O Mazda<sup>25</sup>.

### Commentary:

According to Taraporewala, though three distinct clauses have been used in verse 7, they are still not three separate questions. The main idea in that verse, according to him, is that the inner self of Zaraθuštra has been roused by his revelation, the question comes to Zaraθuštra, whether he belongs to his own limited self or to humanity and, he asks himself what should be the relations between himself and other human beings.

In this verse Zaraθuštra gives the answer to the question in verse 7, that he is Zaraθuštra, an opponent unto the wicked but a powerful support unto the Holy. This is how Zaraθuštra envisages his relation with other human beings.

He then states that he will thus attain Ahura Mazda's kingdom so long as he remains dedicated to Ahura Mazda and sings songs of praise to Him.

## Ha 43.9

spəntəm<sup>1</sup> aṭ<sup>2</sup> θwā<sup>3</sup> mazdā<sup>4</sup> mēñhī<sup>5</sup> ahurā<sup>6</sup>  
hyaṭ<sup>7</sup> mā<sup>8</sup> vohu<sup>9</sup> pairī<sup>10</sup> -jasaṭ<sup>11</sup> manañhā<sup>12</sup>  
ahyā<sup>13</sup> fərasəm<sup>14</sup> kahmāi<sup>15</sup> vīvīduyē<sup>16</sup> vašt<sup>17</sup>  
aṭ<sup>18</sup> ā<sup>19</sup> θwahnāi<sup>20</sup> āθre<sup>21</sup> rātqm<sup>22</sup> nəmañhō<sup>23</sup>  
aṣahyā<sup>24</sup> mā<sup>25</sup> yavaṭ<sup>26</sup> isāi<sup>27</sup> manyāi<sup>28</sup>

Then<sup>2</sup> did<sup>5</sup> I<sup>5</sup> recognize<sup>5</sup> Thee<sup>3</sup> as Divine<sup>1</sup> O Mazda<sup>4</sup> Ahura<sup>6</sup>  
when<sup>7</sup> Vohu<sup>9</sup> Manah<sup>12</sup> came<sup>11</sup> unto<sup>10</sup> me<sup>8</sup>.  
Of<sup>13</sup> him<sup>13</sup> I asked<sup>14</sup> unto<sup>15</sup> whom<sup>15</sup> dost<sup>17</sup> thou<sup>17</sup> wish<sup>17</sup> (me) to venerate<sup>16</sup>.  
Thus<sup>18</sup> unto<sup>19</sup> Thy<sup>20</sup> Fire<sup>21</sup> the offering<sup>22</sup> of (my) homage<sup>23</sup>  
(and) I will<sup>28</sup> esteem<sup>28</sup> Aṣā<sup>24</sup> above<sup>25</sup> all<sup>25</sup> as<sup>26</sup> long<sup>26</sup> as<sup>26</sup> I am<sup>27</sup> able<sup>27</sup>.

### Commentary:

The first two lines are repeated in all the odd verses from verse 7 onwards. The meaning is the same; when Zaraθuštra experienced his revelation, he realized and recognized Ahura Mazda as divine.

As explained earlier, this is not a conversation between Vohu Manah and Zaraθuštra, but it is rather, Zaraθuštra communicating with his own higher self on receiving the revelation. Therefore, Zaraθuštra asks Vohu Manah (his own Spiritual Mind) whom should he venerate.

Zaraθuštra then says that he will offer homage unto Ahura Mazda's Fire (His Spiritual Power/Energy) and will esteem Aṣā as long as he is able.

In the *Gāthās* when Zaraθuštra refers to the fire, he means the spiritual spark of Ahura Mazda in all human beings. He does not mean the physical fire. As in verse 43.4, it is 'θwahnāi āθre' 'Thy Fire'.

In later Avesta, Aṣā-Vahišta (or Ardibehešt) is identified with the sacred fire. These last two lines clearly show how this idea originated. Only in the *Gāthās*, Fire has to be taken in the deeper spiritual sense, not material or physical.

## Ha 43.10

aṭ<sup>1</sup> tū<sup>2</sup> mōi<sup>3</sup> dāi<sup>4</sup> ašəm<sup>5</sup> hyaṭ<sup>6</sup> mā<sup>7</sup> zaozaomī<sup>8</sup>  
ārmaitī<sup>9</sup> hacimnō<sup>10</sup> ī<sup>11</sup> ārəm<sup>12</sup>  
pərəsācā<sup>13</sup> nā<sup>14</sup> yā<sup>15</sup> tōi<sup>16</sup> əhmā<sup>17</sup> parštā<sup>18</sup>  
parštəm<sup>19</sup> zī<sup>20</sup> θwā<sup>21</sup> yaθanā<sup>22</sup> taṭ<sup>23</sup> əmavatqm<sup>24</sup>  
hyaṭ<sup>25</sup> θwā<sup>26</sup> xšayqs<sup>27</sup> aēšəm<sup>28</sup> dyāṭ<sup>29</sup> əmavantəm<sup>30</sup>

Then<sup>1</sup> dost Thou<sup>2</sup> guide<sup>4</sup> me<sup>3</sup> to Aša<sup>5</sup>, for<sup>6</sup> whom<sup>6</sup> I<sup>8</sup> have<sup>8</sup> indeed<sup>7</sup> yearned<sup>8</sup>.  
Following<sup>10</sup> Armaiti<sup>9</sup> have I<sup>12</sup> verily<sup>11</sup> come<sup>12</sup>  
and now<sup>13</sup> do<sup>13</sup> Thou<sup>13</sup> question<sup>13</sup> us<sup>14</sup> that<sup>15</sup> we<sup>17</sup> may<sup>17</sup> be<sup>17</sup> tested<sup>18</sup> by Thee<sup>16</sup>.  
Thy<sup>21</sup> testing<sup>19</sup> (is) indeed<sup>20</sup> such<sup>22</sup> as<sup>22</sup> the mark<sup>23</sup> of the (spiritually) strong<sup>24</sup>,  
since<sup>25</sup> through<sup>26</sup> Thee<sup>26</sup> the Ruler<sup>27</sup> (of men) is rendered<sup>29</sup> supreme<sup>28</sup> and  
strong<sup>30</sup>.

### Commentary:

Zaraθuštra tells Ahura Mazda that through his faith and piety (Armaiti) towards Ahura Mazda, he now requests Ahura Mazda to guide him towards Aša.

Zaraθuštra then asks Ahura Mazda to question him regarding his faith and piety since he believes that if he is tested by Ahura Mazda, the testing will make him grow spiritually and make him strong.

Very often we say that when troubles fall on a person, God is testing him. If the person comes out of these troubles, without deviating from the straight forward path, truthful and faithful to Him, he becomes spiritually very strong.

Zaraθuštra feels that when he and his followers' faith is tested by Ahura Mazda, those whose faith is true and strong will be chosen by Ahura Mazda and then these spiritually strong leaders, shall lead the faithful so that Ahura Mazda's will and plan for the Universe will be fulfilled.



## Ha 43.11

spəntəm<sup>1</sup> aṭ<sup>2</sup> θwā<sup>3</sup> mazdā<sup>4</sup> mēhī<sup>5</sup> ahurā<sup>6</sup>  
hyaṭ<sup>7</sup> mā<sup>8</sup> vohū<sup>9</sup> pairī<sup>10</sup> -jasaṭ<sup>11</sup> manaḡhā<sup>12</sup>  
hyaṭ<sup>13</sup> xšmā<sup>14</sup> uxδāiš<sup>15</sup> dīdaiḡhē<sup>16</sup> paourvīm<sup>17</sup>  
sādrā<sup>18</sup> mōi<sup>19</sup> sqs<sup>20</sup> mašyaēšū<sup>21</sup> zarazdāitiš<sup>22</sup>  
taṭ<sup>23</sup> vərəzeyidyāi<sup>24</sup> hyaṭ<sup>25</sup> mōi<sup>26</sup> mraotā<sup>27</sup> vahištəm<sup>28</sup>

Then<sup>2</sup> did<sup>5</sup> I<sup>5</sup> recognize<sup>5</sup> Thee<sup>3</sup> as Divine<sup>1</sup> O Mazda<sup>4</sup> Ahura<sup>6</sup>.  
When<sup>7</sup> Vohu<sup>9</sup> Manah<sup>12</sup> came<sup>11</sup> unto<sup>10</sup> me<sup>8</sup>  
when<sup>13</sup> through your<sup>14</sup> teaching<sup>15</sup> I first<sup>17</sup> grew<sup>16</sup> wise<sup>16</sup>  
(in spite of) difficulties<sup>18</sup> with mankind<sup>21</sup> (my) faith<sup>22</sup> (in You) leads<sup>20</sup> me<sup>19</sup> on<sup>20</sup>  
to<sup>24</sup> do<sup>24</sup> that<sup>23</sup> which<sup>25</sup> You<sup>27</sup> have<sup>27</sup> taught<sup>27</sup> me<sup>26</sup> (to do) the best<sup>28</sup>.

### Commentary:

Zaraθuštra says that when he received his revelation, when Ahura Mazda's Vohu Manah came unto him, he became wise. He expects that there will be difficulties with men when he tries to convey to them Ahura Mazda's teachings. But his faith in Ahura Mazda will lead him on and he will do his best to propagate Ahura Mazda's teachings in spite of obstacles.

## Ha 43.12

hyaṭcā<sup>1</sup> mōi<sup>2</sup> mraoṣ<sup>3</sup> aṣəm<sup>4</sup> jasō<sup>5</sup> frāxšnənē<sup>6</sup>  
aṭ<sup>7</sup> tū<sup>8</sup> mōi<sup>9</sup> nōiṭ<sup>10</sup> asruštā<sup>11</sup> pairyaoγžā<sup>12</sup>  
uzarədyāi<sup>13</sup> parā<sup>14</sup> hyaṭ<sup>15</sup> mōi<sup>16</sup> ā-jimaṭ<sup>17</sup>  
səraoṣō<sup>18</sup> aṣṭi<sup>19</sup> mqzā<sup>20</sup> rayā<sup>20</sup> hacimnō<sup>21</sup>  
yā<sup>22</sup> vī<sup>23</sup> aṣiṣ<sup>24</sup> rānōibyō<sup>25</sup> savōi<sup>26</sup> vīdāyāṭ<sup>27</sup>

And<sup>1</sup> when<sup>1</sup> Thou<sup>3</sup> didst<sup>3</sup> tell<sup>3</sup> me<sup>2</sup>: Go<sup>5</sup> to<sup>4</sup> Aṣā<sup>4</sup> for (acquiring) wisdom<sup>6</sup>  
then<sup>7</sup> Thou<sup>8</sup> did not<sup>10</sup> command<sup>12</sup> me<sup>9</sup> (that which) might<sup>11</sup> be unheeded<sup>11</sup>.  
Raise<sup>13</sup> (me) up<sup>13</sup> until<sup>14</sup> when<sup>15</sup> within<sup>16</sup> me<sup>16</sup> shall<sup>17</sup> come<sup>17</sup>  
Sraoša<sup>18</sup> accompanied<sup>21</sup> by the blessing<sup>19</sup> of Divine<sup>20</sup> Splendour<sup>20</sup>  
whilst<sup>22</sup> He apportions<sup>23,27</sup> the dues<sup>24</sup> – both<sup>26</sup> reward<sup>26</sup> and punishment<sup>26</sup> - to the  
two<sup>25</sup> parties<sup>25</sup>.

### Commentary:

According to Zaratruštra, in his revelation, Ahura Mazda directs Zaratruštra to go to Aša for learning. Zaratruštra finds “nothing to disobey” in his command as he already wishes to follow Aša.

He hopes that by following Ahura Mazda’s teachings Sraoša or Obedience will rise within him. Which obedience to Ahura Mazda’s teachings will bring him blessings of Divine Splendour. He will then be able to appreciate Ahura Mazda’s distribution of rewards and punishment to both parties, i.e., the good and the wicked.

In the Gaṇas, Sraoša mostly stands for Obedience to Ahura Mazda’s words. It also represents the inner conscience of individuals.

## Ha 43.13

spəntəm<sup>1</sup> aṭ<sup>2</sup> θwā<sup>3</sup> mazdā<sup>4</sup> māñhī<sup>5</sup> ahurā<sup>6</sup>  
hyaṭ<sup>7</sup> mā<sup>8</sup> vohu<sup>9</sup> pairi-jasaṭ<sup>10</sup> manañhā<sup>11</sup>  
arəθā<sup>12</sup> vōizdyāi<sup>13</sup> kāmahyā<sup>14</sup> tēm<sup>15</sup> mōi<sup>16</sup> dātā<sup>17</sup>  
darəgahyā<sup>18</sup> yāuṣ<sup>19</sup> yēm<sup>20</sup> vā<sup>21</sup> naēcīs<sup>22</sup> dārešt<sup>23</sup> itē<sup>24</sup>  
vairyā<sup>25</sup> stōis<sup>26</sup> yā<sup>27</sup> θwahmī<sup>28</sup> xšaθrōi<sup>29</sup> vāci<sup>30</sup>

Then<sup>2</sup> did<sup>5</sup> I<sup>5</sup> recognize<sup>5</sup> Thee<sup>3</sup> as Divine<sup>1</sup> O Mazda<sup>4</sup> Ahura<sup>6</sup>.  
When<sup>7</sup> Vohu<sup>9</sup> Manah<sup>11</sup> came<sup>10</sup> unto<sup>10</sup> me<sup>8</sup>  
in order<sup>13</sup> to attain<sup>13</sup> the purpose<sup>12</sup> of (my) desire<sup>14</sup> grant<sup>17</sup> that<sup>15</sup> unto<sup>16</sup> me<sup>16</sup>  
(the gift) of long<sup>18</sup> enduring<sup>18</sup> life<sup>19</sup> which<sup>20</sup> no<sup>22</sup> one<sup>22</sup> dares<sup>23</sup> to ask<sup>24</sup> from<sup>21</sup>  
You<sup>21</sup>  
(the gift) of blessed<sup>25</sup> existence<sup>26</sup> which<sup>27</sup> is<sup>30</sup> said<sup>30</sup> (to be found) in Thy<sup>28</sup>  
Kingdom<sup>29</sup>.

### Commentary:

Zaraθuštra asks Ahura Mazda, for a long life in this world, so that he can attain the purpose of his desires. His desires are service to humanity and to propagate the teachings of Ahura Mazda, to all of mankind. The idea of desiring a long life in order to give service to humanity, is also there in ‘Kerfeh Mozd’ as ‘asho bed der-zi’ meaning ‘may there be long life of the righteous (man)’

In order to fulfill his desire he requests a long life from Ahura Mazda, as also a life which will be of blessed existence in Ahura Mazda’s Kingdom. He also says that this long life of existence in Ahura Mazda’s Kingdom is something which only the most spiritually strong of mortals would dare to ask.

Existence in Ahura Mazda’s Kingdom would mean a life lived according to the will of Ahura Mazda, in harmony with His Aša and His Vohu Manah. Such an existence only the rarest of mortals would be able to live.

## Ha 43.14

hya<sup>1</sup> nā<sup>2</sup> fryāi<sup>3</sup> vaēdāmnō<sup>4</sup> isvā<sup>5</sup> daidī<sup>6</sup>  
maibyō<sup>7</sup> mazdā<sup>8</sup> tavā<sup>9</sup> rafənō<sup>10</sup> frāxšnənəm<sup>11</sup>  
hya<sup>12</sup> θwā<sup>13</sup> xšaθrā<sup>14</sup> ašā<sup>15</sup> hacā<sup>16</sup> frqštā<sup>17</sup>  
uzərāidyāi<sup>18</sup> azām<sup>19</sup> sarədanō<sup>20</sup> səḡhahyā<sup>21</sup>  
maḡ<sup>22</sup> tāiš<sup>23</sup> vīspāiš<sup>24</sup> yōi<sup>25</sup> tōi<sup>26</sup> mqθrā<sup>27</sup> marənti<sup>28</sup>

What<sup>1</sup> the Great<sup>2</sup> One<sup>2</sup>, the Wise<sup>4</sup> Lord<sup>5</sup> may bestow<sup>6</sup> upon<sup>3</sup> (His) loved<sup>3</sup> one<sup>3</sup>,  
upon<sup>7</sup> my<sup>7</sup> (followers) O Mazda<sup>8</sup> (is) Thy<sup>9</sup> Bliss<sup>10</sup>, (Thy) Wisdom<sup>11</sup>,  
which<sup>12</sup> accrueth<sup>17</sup> through Thy<sup>13</sup> Xšaθra<sup>14</sup> (Power) on account of<sup>16</sup> Aša<sup>15</sup>  
(leading) to the raising<sup>18</sup> up<sup>18</sup> of the defenders<sup>20</sup> in<sup>19</sup> defence<sup>19</sup> of (Thy) teaching<sup>21</sup>  
together<sup>22</sup> with<sup>22</sup> all<sup>24</sup> those<sup>23</sup> who<sup>25</sup> are<sup>28</sup> mindful<sup>28</sup> of Thy<sup>26</sup> commandments<sup>27</sup>  
(Mqθrās).

### Commentary:

A major point that Zaraθuštra makes in this verse is the relation between Ahura Mazda and mankind, viz., that of lover and beloved. The supremely Beloved One (Ahura Mazda) is supremely loving, very eager with rich presents for his loved ones.

Zaraθuštra in this verse asks Ahura Mazda to bestow His Bliss and Wisdom upon him and his followers which should accrue to them by their following the path of Aša and which Ahura Mazda shall bestow through his Power.

By blessing the followers of Zaraθuštra, Ahura Mazda shall be raising up these followers who are the very persons who shall propagate Ahura Mazda's teachings, together with those who are mindful of Ahura Mazda's commandments. Mr.B.T.Anklesaria has said that in the age of Zaraθuštra, there was a rule that the pupil walked in front of his teachers. Even in prayers they usually had someone to lead them. The group of leaders in prayers mentioned by Zaraθuštra applies to such pupils or followers of Ahura Mazda.

According to him, by means of the Power and Holiness of Ahura Mazda, Zaraθuštra wishes to create a group of leaders in prayers who may recite the Māθras of Ahura Mazda and thus propitiate Him.

In this verse Zaraθuštra is giving importance to the recitation of Māθras (Commandments) and keeping these Māθras in the mind. If properly carried out, this recitation / meditation would enable one to get control over the sub-conscious mind which is the seat of all good and evil impulses.

## Ha 43.15

spəntəm<sup>1</sup> aṭ<sup>2</sup> θwā<sup>3</sup> mazdā<sup>4</sup> māñhī<sup>5</sup> ahurā<sup>6</sup>  
hyaṭ<sup>7</sup> mā<sup>8</sup> vohū<sup>9</sup> pairī<sup>10</sup> -jasaṭ<sup>11</sup> manañhā<sup>12</sup>  
daxšaṭ<sup>13</sup> uxšyāi<sup>14</sup> tušnā<sup>15</sup> maitiś<sup>16</sup> vahiśṭā<sup>17</sup>  
nōiṭ<sup>18</sup> nā<sup>19</sup> pouruś<sup>20</sup> drəgvato<sup>21</sup> xyāṭ<sup>22</sup> cixšnušo<sup>23</sup>  
aṭ<sup>24</sup> tōi<sup>25</sup> vīspəng<sup>26</sup> angrəng<sup>27</sup> ašāunō<sup>28</sup> ādarə<sup>29</sup>

Then<sup>2</sup> did<sup>5</sup> I<sup>5</sup> recognise<sup>5</sup> Thee<sup>3</sup> as Divine<sup>1</sup> O Mazda<sup>4</sup> Ahura<sup>6</sup>.

When<sup>7</sup> Vohu<sup>9</sup> Manah<sup>12</sup> came<sup>11</sup> unto<sup>10</sup> me<sup>8</sup>

pointing<sup>13</sup> out<sup>13</sup> (that) silent<sup>15</sup> meditation<sup>16</sup> (is) the best<sup>17</sup> for<sup>14</sup> the growth<sup>14</sup> (of the soul).

Do not<sup>18</sup> let the Leading<sup>20</sup> Man<sup>19</sup> seek<sup>22</sup> to placate<sup>23</sup> the wicked<sup>21</sup> ones<sup>21</sup>.

For<sup>24</sup> they<sup>25</sup> regard<sup>29</sup> the Righteous<sup>28</sup> always<sup>26</sup> (as their) enemies<sup>27</sup>.

### Commentary:

The first two lines of this verse have been repeated in this Ha in the seventh, ninth, eleventh and thirteenth verses. Zaraθuštra states that when Ahura Mazda's Divine Intelligence came to him, he realized Ahura Mazda to be Divine, beneficent and bountiful.

Zaraθuštra then gives another idea in this verse that in order for the soul of a person to grow spiritual, silent meditation is the best. This (silent meditation) would lead to the contentment of the soul. If a man is contented in his mind he will not be greedy or avaricious and thus will not have evil impulses.

However, Zaraθuštra continues that contentment of the soul, growth of spirituality in the soul, should not be misunderstood as implying compromise with evil. Such complacency is destructive of moral life. He also states that wicked persons regard all holy persons as their enemies. One should not try to please or placate them; instead one should fight their evil by not surrendering to it.

## Ha 43.16

aṭ<sup>1</sup> ahurā<sup>2</sup> hvō<sup>3</sup> mainyūm<sup>4</sup> zaraθuštra<sup>5</sup>  
vərəntē<sup>6</sup> mazdā<sup>7</sup> yas<sup>8</sup>-tē<sup>9</sup> ciš<sup>10</sup>-cā<sup>11</sup> spəništō<sup>12</sup>  
astvaṭ<sup>13</sup> ašəm<sup>14</sup> xyāṭ<sup>15</sup> uštānā<sup>16</sup> aojōhvaṭ<sup>17</sup>  
xʷəng<sup>18</sup> darəsōi<sup>19</sup> xšaθrōi<sup>20</sup> xyāṭ<sup>21</sup> ārmaitiš<sup>22</sup>  
ašm<sup>23</sup> šyaoθanāiš<sup>24</sup> vohu<sup>25</sup> daidī<sup>26</sup> manaḥhā<sup>27</sup>

Therefore<sup>1</sup>, O Ahura<sup>2</sup>, Zaraθuštra<sup>5</sup> for himself<sup>3</sup> the Spirit<sup>4</sup>,  
Doth<sup>6</sup> choose<sup>6</sup> which<sup>8</sup> O Mazda<sup>7</sup> (is) Thine<sup>9</sup> which<sup>10</sup> indeed<sup>11</sup> (is) the Holiest<sup>12</sup>.  
May<sup>15</sup> Aša<sup>14</sup> incarnate<sup>13</sup> become(for us)<sup>15</sup> powerful<sup>17</sup> through<sup>16</sup> life<sup>16</sup> force<sup>16</sup>.  
May<sup>21</sup> Armaiti<sup>22</sup> dwell<sup>21</sup> in (Thy) Kingdom<sup>20</sup> resplendent<sup>19</sup> as<sup>18</sup> the sun<sup>18</sup>.  
May<sup>26</sup> she<sup>26</sup> bestow<sup>26</sup> blessings<sup>23</sup> for<sup>24</sup> (our) deeds<sup>24</sup> (inspired) by Vohu<sup>25</sup> Manah<sup>27</sup>.

### Commentary:

While summing up this ‘uštā ahmāi’ hymn, Zaraθuštra tells Ahura Mazda that he has chosen the Righteous path which is the one and only path. He has chosen Ahura Mazda’s Divine Spirit which is the holiest.

He further hopes that Aša should be incarnate in our human lives, i.e. the teaching of Aša should be incorporated into every human being. The true Zoroastrian should become Truth Incarnate which would bring him the strength of Ahura in his life.

Zaraθuštra wishes that Faith and Piety (Armaiti) should dwell in Ahura Mazda’s Kingdom, shining and radiant as the sun. (Zaraθuštra is telling all his followers) Be faithful and pious to Ahura Mazda. He hopes that by being faithful and pious, by reciting the sacred Māθras, by carrying out deeds inspired by Divine Intelligence, he and his followers would be blessed by Ahura Mazda.

Mr. B.T. Anklesaria points out that in this last verse we come across Zaraθuštra’s name in the first line, though he himself is the speaker throughout this Ha. This reminds us of the favorite device of Oriental poets of putting their names or their pen-names at the end of their poems.

## Ha 44

According to I.J.S. Taraporewala, this Ha is among the grandest of the Gathas and for poetic beauty it surpasses the entire existing Avestan texts.

In Ha 43, Zaraθuštra tells us repeatedly that it is by means of Vohu Manah or the Good Divine Intelligence that he reached Ahura Mazda and became conversant with the affairs of both the material and spiritual worlds.

In order to get such divine inspiration or revelation, a person must concentrate on godly things and meditate on them and in order to receive explanations he should ask questions to Ahura Mazda.

In several places in writings on our religion we come across the words “Zaraθuštra asked Ahura Mazda” and “Ahura Mazda replied to Zaraθuštra”. The natural question that arises is, has Ahura Mazda ears to hear and a mouth to reply? (this need not be taken literally). The rational reply is that Zaraθuštra has his mind filled with questions by way of inquiries and by deep thought and meditation and by divine inspiration he receives certain hints which are considered to be the answers given to Zaraθuštra by Ahura Mazda.

Such noble and excellent questions are found in this Ha 44, the “*taṭ θwā pərəsā*” hymn. From this chain of questions in this Ha, we come to picture before our mind’s eye Zaraθuštra sitting on the banks of the river Veh-Dāitya in a solitary state and meditating on the affairs of this world and the one to follow, and on Ahura Mazda and his omniscience and omnipotence.

## Ha 44.1

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
nəmaṭhō<sup>8</sup> ā<sup>9</sup> yaθā<sup>10</sup> nəmā<sup>11</sup> xšmāvatō<sup>12</sup>  
mazdā<sup>13</sup> fryāi<sup>14</sup> θwāvqs<sup>15</sup> saxyāṭ<sup>16</sup> mavaitē<sup>17</sup>  
aṭ<sup>18</sup> nā<sup>19</sup> ašā<sup>20</sup> fryā<sup>21</sup> dazdyāi<sup>22</sup> hākurənā<sup>23</sup>  
yaθā<sup>24</sup> nā<sup>25</sup> ā<sup>26</sup> vohū<sup>27</sup> jimaṭ<sup>28</sup> manaṭhā<sup>29</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
(I ask) out<sup>9</sup> of<sup>8</sup> veneration<sup>8</sup>; of<sup>10</sup> what<sup>10</sup> manner<sup>10</sup> (should be) the worship<sup>11</sup> of  
Your<sup>12</sup> Devotee<sup>12</sup>?  
Let<sup>16</sup> one<sup>15</sup> belonging<sup>15</sup> to Thee<sup>15</sup>, O Mazda<sup>13</sup>, instruct<sup>16</sup> to (Thy) lover<sup>14</sup> like<sup>17</sup>  
me<sup>17</sup>  
and<sup>18</sup> through<sup>21</sup> loving<sup>21</sup> Ašā<sup>20</sup> may<sup>23</sup> assistance<sup>23</sup> be<sup>22</sup> given<sup>22</sup> to<sup>19</sup> us<sup>19</sup>  
so<sup>24</sup> that<sup>24</sup> Vohu<sup>27</sup> Manah<sup>29</sup> shall come<sup>26'28</sup> to<sup>25</sup> us<sup>25</sup>.

### Commentary :

The very first line introduces the “rhetorical question” and is repeated as a refrain at the beginning of every verse except the last, of this Ha.

This first verse asks the fundamental question as to how Ahura is to be worshipped. The answer to these questions is usually contained in the question itself.

The answer to the question, as to how Ahura Mazda is to be worshipped is, through loving Ašā, that is, through following the path of Ašā in life, the faithful devotee shall achieve Vohu Manah or the Divine Spiritual Intelligence and thus will arrive at a state of humble worship of Ahura Mazda. This means that both Ašā and Vohu Manah work together for the worship of Ahura Mazda.

Many students have wondered about the word ərəš, i.e., ‘truly’ in the first line, and asked if one could conceive of Ahura Mazda returning a false answer. Mills has given a reasonable explanation for this, that Ahura is beseeched to speak “in a manner characteristic of Himself, as distinct from the falsifying utterances of the opposing religion, which was so familiarly described as the religion of falsehood”. One may also interpret the word ərəš, as the Divine Order or Divine Plan. Thus the question would be ‘O Ahura, this do I ask Thee, tell me according to your Divine Plan’.



## Ha 44.2

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kaθā<sup>8</sup> aḡhəuš<sup>9</sup> vahištahyā<sup>10</sup> pourvīm<sup>11</sup>  
kāθā<sup>12</sup> sūidyāi<sup>13</sup> yə<sup>14</sup> ī<sup>15</sup> \*(dāyāṭ<sup>16</sup>) paitiṣāṭ<sup>17</sup>  
hvō<sup>18</sup> zī<sup>19</sup> aṣā<sup>20</sup> spəntō<sup>21</sup> irixtām<sup>22</sup> vīspōibyō<sup>23</sup>  
hārō<sup>24</sup> mainyū<sup>25</sup> ahūmbiś<sup>26</sup> urvaθō<sup>27</sup> mazdā<sup>28</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
how<sup>8</sup> for<sup>11</sup> the Supreme<sup>11</sup> Best<sup>10</sup> Existence<sup>9</sup>  
should<sup>17</sup> one strive<sup>17</sup>, who<sup>14</sup> indeed<sup>15</sup> \*(shall<sup>16</sup> lead<sup>16</sup>) the yearning<sup>12</sup> soul<sup>12</sup> to  
attainment<sup>13</sup>?  
For<sup>18</sup> he<sup>18</sup> indeed<sup>19</sup> (is) holy<sup>21</sup> through<sup>20</sup> Aṣā<sup>20</sup>, the Inheritor<sup>22</sup> of<sup>23</sup> all<sup>23</sup>,  
the guardian<sup>24</sup> in<sup>25</sup> spirit<sup>25</sup>, the healer<sup>26</sup> of life<sup>26</sup>, a friend<sup>27</sup> O Mazda<sup>28</sup>.

\*All scholars have omitted this word. However, Geld mentions four mss (Pt.4, MF1, Jp.1 and K4) which read this word dāyāṭ after yə ī. I.J.S. Taraporewala says the meter of this line (3) is clearly two syllables too short without this word. He has, therefore, added this word in line (3).

### Commentary :

Zaraθuštra's question to Ahura Mazda in this verse is - how should a person strive to reach the goal of the Best Existence or Heaven/ Paradise.

The answer is the person who leads other yearning souls to the attainment of that goal. Such a person is, indeed, holy who follows the path of Aṣa or Truth.

Thus, if one's life is spent in holiness then it is truly spiritual and that spiritual life alone is the bountiful wealth of holiness. That person indeed becomes the most precious heritage of all humanity. He becomes the Guardian of the Spirit, and the healer of life.

## Ha 44.3

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kasnā<sup>8</sup> zqθā<sup>9</sup> patā<sup>10</sup> ašahyā<sup>11</sup> pouruyō<sup>12</sup>  
kasnā<sup>13</sup> x<sup>v</sup>əng<sup>14</sup> starəmcā<sup>15</sup> dā<sup>16</sup> advānəm<sup>17</sup>  
kə<sup>18</sup> yā<sup>19</sup> mā<sup>20</sup> uxšyeiti<sup>21</sup> nərəfsaiti<sup>22</sup> θwa<sup>23</sup>  
tāci<sup>24</sup> mazdā<sup>25</sup> vasəmi<sup>26</sup> anyācā<sup>27</sup> vīduye<sup>28</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
what<sup>8</sup> Being<sup>8</sup> is the Creator<sup>9</sup>, the First<sup>12</sup> father<sup>10</sup> of<sup>11</sup> Ašā<sup>11</sup>?  
What<sup>13</sup> Being<sup>13</sup> laid<sup>16</sup> down<sup>16</sup> the path<sup>17</sup> of the Sun<sup>14</sup> and<sup>15</sup> of the Stars<sup>15</sup>?  
Who<sup>18</sup> (is it) through<sup>19</sup> whom<sup>19</sup> the moon<sup>20</sup> waxes<sup>21</sup> (and) wanes<sup>22</sup> alternately<sup>23</sup>?  
All<sup>24</sup> these<sup>24</sup> and<sup>27</sup> other<sup>27</sup> (things<sup>27</sup>) do I<sup>26</sup> wish<sup>26</sup> to know<sup>28</sup> O Mazda<sup>28</sup>.

### Commentary:

The rhetorical question that Zaratrustra asks Ahura Mazda is – who is the Creator, the father of Ašā, who laid down the path of the Sun and the Stars, through whom does the moon wax & wane alternately.

The answer to the question of Zaratrustra is “No one but Thee, O Ahura Mazda”.

In the Gathas, Zaratrustra makes the definite assertion that Ahura Mazda is a Being, the personal God, not an impersonal featureless Brahma.

We may wonder why Zaratrustra asked such trifling questions. The reason appears to be that Zaratrustra broke the custom of believing in more than one God and in order to propagate the belief in one God he asked all these questions so as to show that Ahura Mazda is the one and only Creator and thus to destroy people’s belief in several gods and daevas.

## Ha 44.4

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kasnā<sup>8</sup> dərətā<sup>9</sup> zqmcā<sup>10</sup> adā<sup>11</sup> nabāscā<sup>12</sup>  
avapastōis<sup>13</sup> kə<sup>14</sup> apō<sup>15</sup> urvarāscā<sup>16</sup>  
kə<sup>17</sup> vātāi<sup>18</sup> dvq̄nmaibyasā<sup>19</sup> yaogə<sup>20</sup> āsā<sup>21</sup>  
kasnā<sup>22</sup> vaṇhəu<sup>23</sup> mazdā<sup>24</sup> dqmī<sup>25</sup> manah<sup>26</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
what<sup>8</sup> Being<sup>8</sup> holds<sup>9</sup> (apart) the Earth<sup>10</sup> and<sup>10</sup> even<sup>11</sup> the Skies<sup>12</sup> also<sup>12</sup>?  
Who<sup>14</sup> (holds) apart<sup>13</sup> the Waters<sup>15</sup> and<sup>16</sup> the Plants<sup>16</sup>?  
Who<sup>17</sup> imparts<sup>20</sup> swift<sup>21</sup>ness to the wind<sup>18</sup> and to the dark<sup>19</sup> clouds<sup>19</sup>?  
What<sup>22</sup> Being<sup>22</sup>, O Mazda<sup>24</sup>, (is) the Creator<sup>25</sup> of Vohu<sup>23</sup> Manah<sup>26</sup>?

### Commentary :

Once again, the one and only reply to all these questions is Ahura Mazda. Through such questions Zaratuštra implies that all these various creations are the work of Ahura Mazda, alone, who is the Almighty Creator.

As Bartholomae has noted, in Rig Veda, the same idea is given in ii. 17.5 – ‘fast he upheld the earth that nourisheth all life and stayed the heaven from falling by his wondrous skill’.

## Ha 44.5

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> əraš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kə<sup>8</sup> hvāpā<sup>9</sup> raocāscā<sup>10</sup> dāṭ<sup>11</sup> təmāscā<sup>12</sup>  
kə<sup>13</sup> hvāpā<sup>14</sup> xʷafnəmcā<sup>15</sup> dāṭ<sup>16</sup> zaēmācā<sup>17</sup>  
kə<sup>18</sup> yā<sup>19</sup> ušā<sup>20</sup> arə<sup>21</sup>-piθwā<sup>22</sup> xšapācā<sup>23</sup>  
yā<sup>24</sup> manaoθriš<sup>25</sup> cazdōḡhvaṇtəm<sup>26</sup> arəθahyā<sup>27</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
What<sup>8</sup> Great<sup>9</sup> Architect<sup>9</sup> created<sup>11</sup> the Realms<sup>10</sup> of Light<sup>10</sup> and<sup>10</sup> also<sup>12</sup> the Realms<sup>12</sup> of  
Darkness<sup>12</sup>?  
What<sup>13</sup> Great<sup>14</sup> Architect<sup>14</sup> created<sup>16</sup> sleep<sup>15</sup> and<sup>15</sup> also<sup>17</sup> wakefulness<sup>17</sup>?  
Who<sup>18</sup> (is it) through<sup>19</sup> whom<sup>19</sup> (have arisen) the Dawn<sup>20</sup> Mid-day<sup>21,22</sup> and Night<sup>23</sup>?  
that<sup>24</sup> admonish<sup>25</sup> the Wise<sup>26</sup> about<sup>27</sup> the purpose<sup>27</sup> (of life)?

### Commentary :

In this verse, Zaratuštra, by means of his answers which are in the form of questions, declares that the Creator of dawn, midday and night, sleep and wakefulness, is none other than Ahura Mazda.

This verse gives the direct lie to the later version, that Ahriman is the rival of Ahura Mazda and that while Ahura Mazda created Day, Ahriman created Night. Ahura Mazda created both day and night. There is no force, no power outside of Him. Ahura Mazda has no rival.

Angre Mainyu is the opposite of Spenta Mainyu. This is one force having two aspects (Good and Bad) and this force is in the hold of Ahura Mazda.

In the fourth line there is the earliest mention in the Avesta of the divisions of the day and that these are only three. In later ages, they became five in number. It may also be noted that **ušāh**, mentioned first here, is in later Avesta, considered the last or fifth Gāh.

In the last line it is stated that the creation of Dawn, Midday and Night gives admonishment to the wise about the purpose of life. The divisions of Day and Night are meant to guide Mankind. Morning and Midday are meant for work when there is light. Night is meant for rest.

## Ha 44.6

taṭ<sup>1</sup> θwā<sup>2</sup> pərəsa<sup>3</sup> əraš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
yā<sup>8</sup> fravaxšyā<sup>9</sup> yezi<sup>10</sup> tā<sup>11</sup> aθā<sup>12</sup> haiθyā<sup>13</sup>  
ašəm<sup>14</sup> šyaoθanāiš<sup>15</sup> dəbqzaitī<sup>16</sup> armaitiš<sup>17</sup>  
taibyō<sup>18</sup> xšaθrəm<sup>19</sup> vohū<sup>20</sup> cinas<sup>21</sup> manaḡhā<sup>22</sup>  
kaēibyō<sup>23</sup> azīm<sup>24</sup> rānyō<sup>25</sup>-skərətīm<sup>26</sup> gām<sup>27</sup> tašō<sup>28</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
whether<sup>10</sup> all<sup>11</sup> (the things) which<sup>8</sup> I<sup>9</sup> shall<sup>9</sup> proclaim<sup>9</sup> (are) indeed<sup>12</sup> Truths<sup>13</sup>  
(that) Armaiti<sup>17</sup> through<sup>15</sup> (our) actions<sup>15</sup> increases<sup>16</sup> Aša<sup>14</sup>  
(that) she<sup>21</sup> has<sup>21</sup> promised<sup>21</sup> them<sup>18</sup> (Thy) strength<sup>19</sup> through Vohu<sup>20</sup> Manah<sup>22</sup>.  
For<sup>23</sup> whom<sup>23</sup> didst<sup>28</sup> Thou<sup>28</sup> fashion<sup>28</sup> this fruitful<sup>24</sup> joy<sup>25</sup>-giving<sup>26</sup> Mother<sup>27</sup>  
Earth<sup>27</sup>?

### Commentary :

In the first five verses, Zaraθuštra tells us that Ahura Mazda alone is the All Powerful and the Creator of the various creations and creatures in the world and of all the changes taking place in this world.

In this verse, Zaraθuštra shows his eagerness to know whether what he proclaims to his followers is indeed the truth.

Then he wishes to know specifically that when he proclaims

- (a) that Armaiti (Right Mindedness, Faith) through our actions increases Aša in this world and
- (b) that Armaiti, through Vohu Manah, brings to all those who perform good deeds, the strength of Ahura, i.e., the Xšaθremcā Ahurāi of the Ahuna Vairya –

if it is true or not.

The reply to this question is as usual, the question itself, that is yes, what Zaraθuštra proclaims is the truth.

What Zaraθuštra means is that through right mindedness and faith our actions increase Truthfulness in this world, which in turn increases the Strength and Power of Ahura Mazda.

Zaraθuštra then asks Ahura Mazda for whom He has created this joy-giving Mother Earth. The answer is understood that He has created Mother Earth for mankind.

## Ha 44.7

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> əraš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kə<sup>8</sup> bərəxδqm<sup>9</sup> tāšt<sup>10</sup> xšaθrā<sup>11</sup> maṭ<sup>12</sup> ārmaitīm<sup>13</sup>  
kə<sup>14</sup> uzəməm<sup>15</sup> cōrəṭ<sup>16</sup> vyānayā<sup>17</sup> puθrəm<sup>18</sup> piθrē<sup>19</sup>  
azəm<sup>20</sup> tāis<sup>21</sup> θwā<sup>22</sup> fraxšn<sup>23</sup> avāmi<sup>24</sup> mazdā<sup>25</sup>  
spəntā<sup>26</sup> mainyū<sup>27</sup> vīspanqm<sup>28</sup> dātārəm<sup>29</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
who<sup>8</sup> fashioned<sup>10</sup> the Esteemed<sup>9</sup> Armaiti<sup>13</sup> with<sup>12</sup> (Thy) strength<sup>11</sup>,  
who<sup>14</sup> made<sup>16</sup> the son<sup>18</sup> dutiful<sup>15</sup> to the father<sup>19</sup> with<sup>17</sup> (his) living<sup>17</sup> breath<sup>17</sup>?  
Thus<sup>21</sup> I<sup>20</sup> wish<sup>24</sup> to recognise<sup>23</sup> Thee<sup>22</sup>, O Mazda<sup>25</sup>  
through<sup>26</sup> (Thy) Holy<sup>26</sup> Spirit<sup>27</sup> (as) the Creator<sup>29</sup> of All<sup>28</sup>.

### Commentary :

In continuation of Verse 6, Zaratuštra wishes to know who fashioned or moulded Armaiti with power, i.e., the strength or Xšaθra of Ahura Mazda. The implied reply is that Ahura Mazda gave his strength and power to Armaiti to help mankind in the material world.

In later theology Spenta Armaiti represents Mother Earth. However, in the Gathas, she represents unshaken, unswerving Faith and Devotion. She works with Aša (Righteousness and Truthfulness) in building up our Faith and residing in the heart of each human being. She is an Inner Mentor, steadfast and true, who helps us when we are in doubt.

The next question is who made the son dutiful to the father with every living breath. The answer, of course, is Ahura Mazda Himself. The underlying idea of this line seems to be the exaltation of piety and duty, which was emphasised and held sacred in Iran as well as in India and China. Lombard has suggested that the relationship between the son and father is also thought of as existing between the worshipper and his God.

In the last lines Zaratuštra states that he recognises Ahura Mazda as the Creator of All, which is a reply to all the questions that he has asked previously.

## Ha 44.8

taṭ<sup>1</sup> ʾwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
mənḍaidyāi<sup>8</sup> yā<sup>9</sup> tōi<sup>10</sup> mazdā<sup>11</sup> ādištiš<sup>12</sup>  
yācā<sup>13</sup> vohū<sup>14</sup> uxδā<sup>15</sup> fraš<sup>16</sup> manaḥhā<sup>17</sup>  
yācā<sup>18</sup> ašā<sup>19</sup> aḥhəuš<sup>20</sup> arəṃ<sup>21</sup> vāedyāi<sup>22</sup>  
kā<sup>23</sup> mē<sup>24</sup> urvā<sup>25</sup> vohū<sup>26</sup> urvāša<sup>27</sup> \*āgəmatā<sup>28</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
for<sup>8</sup> (my soul's) upliftment<sup>8</sup> (reveal) that<sup>9</sup> purpose<sup>12</sup> of<sup>10</sup> Thine<sup>10</sup>, O Mazda<sup>11</sup>,  
the teachings<sup>15</sup> which<sup>13</sup> I seek<sup>16</sup> through<sup>14</sup> Vohu<sup>14</sup> Manah<sup>17</sup>  
and<sup>18</sup> which<sup>18</sup> (I seek) through<sup>19</sup> Aša<sup>19</sup> for<sup>22</sup> understanding<sup>22</sup> the goal<sup>21</sup> of life<sup>20</sup>.  
What<sup>23</sup> good<sup>26</sup> things<sup>26</sup> shall<sup>27</sup> my<sup>24</sup> soul<sup>25</sup> go<sup>27</sup> forward<sup>27</sup> to<sup>27</sup> (and) shall<sup>28</sup>  
attain<sup>28</sup>?

\*IJST reads thus. Geld reads āgəmatā tā

### Commentary :

Zaraθuštra desires that Ahura Mazda should reveal to him His purpose in order that Zaraθuštra may attain upliftment of his soul.

Zaraθuštra wishes to understand Ahura Mazda's teachings through Vohu Manah and through Aša so that he can achieve the goal of life which is the mind's highest peak.

He desires that his soul shall achieve the greatest heights and thus attain Spiritual Eternal Light.

## Ha 44.9

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> əraš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kaθā<sup>8</sup> mōi<sup>9</sup> yqm<sup>10</sup> (yaoš<sup>11</sup>) daēnqm<sup>12</sup> yaoždāne<sup>13</sup>  
yqm<sup>14</sup> hudānaoš<sup>15</sup> paitiš<sup>16</sup> -saxyā<sup>17</sup> xšaθrahyā<sup>18</sup>  
ərašvā<sup>19</sup> xšaθrā<sup>20</sup> θwāvqs<sup>21</sup> asišiš<sup>22</sup> mazdā<sup>23</sup>  
hadəmōi<sup>24</sup> aša<sup>25</sup> vohucā<sup>26</sup> šyqs<sup>27</sup> manahā<sup>28</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
how<sup>8</sup> shall<sup>13</sup> I<sup>13</sup> dedicate<sup>13</sup> to holiness<sup>13</sup> this<sup>10</sup> my<sup>9</sup> (whole<sup>11</sup>) Daena<sup>12</sup>  
which<sup>14</sup> the very<sup>15</sup> wise<sup>15</sup> Lord<sup>16</sup> of Power<sup>18</sup> shall<sup>17</sup> instruct<sup>17</sup>  
Thy<sup>21</sup> much<sup>22</sup> desired<sup>22</sup> Devotee<sup>21</sup>, O Mazda<sup>23</sup>, through<sup>19</sup> lofty<sup>19</sup> Xšaθrā<sup>20</sup>,  
through<sup>25</sup> Aša<sup>25</sup> and<sup>26</sup> through<sup>26</sup> Vohu<sup>26</sup> Manah<sup>28</sup>, shall<sup>27</sup> dwell<sup>27</sup> in<sup>24</sup> Thy<sup>24</sup>  
Abode<sup>24</sup>.

### Commentary :

Zaraθuštra asks Ahura Mazda how he shall purify with holiness his Daena.  
Andreas says the word means “the thinking part of our being”.

Barth distinguishes between two Daenas. The first he translates as “religion” and the second “individuality”, “spiritual ego” or “inner self”. In this second sense he explains that “Daena” is a theological and philosophical concept signifying the sum total of the spiritual and religious attributes of an individual, his spiritual and religious individuality.

Bartholomae has also drawn attention to the double sense of Daena in the present verse. He points out that in the sense of “self” it connects this verse 9 with “urvā” (soul) in verse 8, and in the sense of “religion” or “religious teachings” it connects this verse 9, with ‘Daena’ in Verse 10.

Therefore, in the first three lines Zaraθuštra wishes to know how to purify his inner self and his religious self and he expects the very wise Lord of Power (Ahura Mazda) to instruct him accordingly.

Zaraθuštra then proclaiming himself as Mazda’s Devotee, desires to dwell in the Abode of Ahura Mazda , with His Aša (Eternal Law), with His Vohu Manah (Spiritual Mind) and with His Xšaθra (Strength), i.e., he shall be one with Ahura Mazda.



## Ha 44.10

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
tqm<sup>8</sup> daēnqm<sup>9</sup> yā<sup>10</sup> hātqm<sup>11</sup> vahištā<sup>12</sup>  
yā<sup>13</sup> mōi<sup>14</sup> gaēθā<sup>15</sup> ašā<sup>16</sup> frādōi<sup>17</sup> hacəmnā<sup>18</sup>  
ārmatois<sup>19</sup> uxδāis<sup>20</sup> šyaoθanā<sup>21</sup> ərəš<sup>22</sup> daidya<sup>23</sup>  
maxyā<sup>24</sup> cistois<sup>25</sup> θwā<sup>26</sup> īštis<sup>27</sup> usən<sup>28</sup> mazdā<sup>29</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
(tell me) about<sup>8</sup> Thy<sup>8</sup> Revelation<sup>9</sup> (Religion) which<sup>10</sup> is the best<sup>12</sup> for<sup>11</sup> living<sup>11</sup>  
beings<sup>11</sup>  
which<sup>13</sup>, to me<sup>14</sup>, in<sup>18</sup> union<sup>18</sup> with<sup>16</sup> Ašā<sup>16</sup> advances<sup>17</sup> the worlds<sup>15</sup> (of life)  
(which) shall<sup>23</sup> direct<sup>23</sup> (our) actions<sup>21</sup> aright<sup>22</sup> through<sup>20</sup> the inspiration<sup>20</sup> of  
Armaiti<sup>19</sup> (faith)  
(thus) the yearnings<sup>27</sup> of my<sup>24</sup> understanding<sup>25</sup> O Mazda<sup>29</sup>, shall<sup>28</sup> turn<sup>28</sup> to  
Thee<sup>26</sup>.

### Commentary :

Zaraθuštra speaks about the Religion or Daena which Ahura Mazda shall reveal to him which, according to him, is the best for all living beings.

He is very clear that by following Ahura Mazda's revelation, by following the path of Ašā, all living beings will prosper and, consequently, the world will prosper.

He also feels that through right-mindedness and Faith (Armaiti), in Ahura Mazda's revelation, all living beings will be guided in their actions on earth and once this happens, our understanding shall turn more and more towards Ahura Mazda.

A very important point is made here that there was no Daena in the sense of revealed religion in the world before Zaraθuštra.

## Ha 44.11

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kaθā<sup>8</sup> tən<sup>9</sup> ā<sup>10</sup> vījəmyāṭ<sup>11</sup> ārmaitiś<sup>12</sup>  
yaēibyō<sup>13</sup> mazdā<sup>14</sup> θwōi<sup>15</sup> vašyetē<sup>16</sup> daēnā<sup>17</sup>  
azām<sup>18</sup> tōi<sup>19</sup> āiś<sup>20</sup> pouruyō<sup>21</sup> fravōivīdē<sup>22</sup>  
vīspən<sup>23</sup> anyən<sup>24</sup> manyəuś<sup>25</sup> spasyā<sup>26</sup> dvaēšarhā<sup>27</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>;  
How<sup>8</sup> shall<sup>11</sup> right-mindedness<sup>12</sup> (Armaiti) enter<sup>11</sup> into<sup>11</sup> those<sup>9</sup> to<sup>10</sup>  
whom<sup>13</sup> O Mazda<sup>14</sup>, Thy<sup>15</sup> Revelation<sup>17</sup> shall<sup>16</sup> be<sup>16</sup> proclaimed<sup>16</sup>.  
For<sup>20</sup> this<sup>20</sup> I<sup>18</sup> have<sup>22</sup> been<sup>22</sup> clearly<sup>22</sup> recognised<sup>22</sup> by Thee<sup>19</sup> (as) the First<sup>21</sup>.  
All<sup>23</sup> others<sup>24</sup> (not inspired by Armaiti) shall<sup>26</sup> I<sup>26</sup> regard<sup>26</sup> (as being inspired)  
with hostility<sup>27</sup> of spirit<sup>25</sup>.

### Commentary :

In this verse, Zaraθuštra wants to know how Faith or right-mindedness (Armaiti) shall come to those unto whom he shall proclaim Ahura Mazda's revelation.

The answer is in the question that once Zaraθuštra proclaims Ahura Mazda's revelation, the people will be inspired with faith and purity of mind.

Zaraθuštra once again states that he has been recognised by Ahura Mazda as the first to reveal the religion in this world.

Zaraθuštra then states in the last line that those persons who are not inspired by faith and purity of mind, he will regard as being hostile in spirit.

## Ha 44.12

taṭ<sup>1</sup> θwā<sup>2</sup> pərəsā<sup>3</sup> əraś<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kə<sup>8</sup> ašavā<sup>9</sup> yāis<sup>10</sup> pərəsāi<sup>11</sup> drəgvā<sup>12</sup> vā<sup>13</sup>  
\*katārēm<sup>14</sup> ā<sup>15</sup> angrō<sup>16</sup> vā<sup>17</sup> hvō<sup>18</sup> vā<sup>19</sup> aḡrō<sup>20</sup>  
yā<sup>21</sup> mā<sup>22</sup> drəgvā<sup>23</sup> θwā<sup>24</sup> savā<sup>25</sup> paiti<sup>26</sup> əratā<sup>27</sup>  
cyānḡhaṭ<sup>28</sup> hvō<sup>29</sup> nōiṭ<sup>30</sup> ayēm<sup>31</sup> aḡrō<sup>32</sup> mainyetē<sup>33</sup>

\*ā<sup>15</sup> is postposition used with the accusative katārēm<sup>14</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>;  
Who<sup>8</sup> (is) righteous<sup>9</sup> or<sup>13</sup> this<sup>10</sup> I<sup>11</sup> ask<sup>11</sup> (is) wicked<sup>12</sup>  
or<sup>17</sup> which<sup>14</sup> one<sup>14</sup> (is) the villain<sup>16</sup> or<sup>19</sup> (is) he<sup>18</sup> the villain<sup>20</sup>,  
the wicked<sup>23</sup> one<sup>23</sup> who<sup>21</sup>, indeed<sup>22</sup>, sets<sup>27</sup> himself<sup>27</sup> against<sup>26</sup> Thy<sup>24</sup> blessings<sup>25</sup>,  
how<sup>28</sup> is he<sup>29</sup> this<sup>31</sup> one<sup>31</sup> (who) dost<sup>33</sup> not<sup>30</sup> think<sup>33</sup> (himself) guilty<sup>32</sup>.

### Commentary:

In this verse, Zaraθuštra mainly wishes to know whom he should consider as wicked or evil. He wishes to know if the wicked person who sets himself against the blessings of Ahura, is wicked even though he may not consider himself guilty. J.M.Chatterjee has said that in secular law only the external act counts but in moral law, motive is the only factor for determining whether the action is right or wrong.

Zaraθuštra raises one of the fundamental problems of ethics, whether conscience can err. The verdict of ethics is that if a man is true to his own conscience, he is not guilty, morally speaking. But, his individual conscience is to be improved by comparison with social conscience and he should always try to improve his conscience. The aim should be to reach absolute conscience, i.e., the conscience of the perfect man.

In this verse, the word angrō appears three times, once as angrō and the other two times as aḡrō. Regarding the translation by various scholars of these three words, there seems to be a great deal of difference of opinion as to what these three words refer to.

I am not satisfied with any of these translations; however, I have taken the translation of J.M.Chatterjee for these three words. He has translated the first two angrō as villain and the last angrō as an adjective and so he translates it as guilty.

In this verse, therefore, Zaraθuštra asks who is righteous or who is wicked. The person who goes against the teachings of Ahura Mazda, is he to be considered wicked or the person who acts in a certain manner which he thinks is correct, i.e., he does not think he is guilty.

## Ha 44.12 (contd)

As noted earlier, the answer lies in the question itself. *Zarađuštra*, therefore, implies that the person who sets himself against the teachings of Ahura Mazda, or the person who does wrong but thinks he is correct in his action, are both guilty of wrong actions and, therefore, considered wicked.

There are many persons in this world who justify their actions in their mind by thinking they are correct in what they do. But the mind can be easily brainwashed into thinking that the person is correct in his action.

Usually, that person has made a wrong choice and justifies, his greed and selfishness to himself, looking at it as a correct action. Such persons, as they say, are wilfully blind or wilfully deaf.

## Ha 44.13

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kaθā<sup>8</sup> drujəm<sup>9</sup> nīš<sup>10</sup> ahmaṭ<sup>11</sup> ā<sup>12</sup> nīš<sup>13</sup> -nāšāma<sup>14</sup>  
təng<sup>15</sup> ā<sup>16</sup> avā<sup>17</sup> yōi<sup>18</sup> asruštōis<sup>19</sup> pərənāhō<sup>20</sup>  
nōiṭ<sup>21</sup> ašahyā<sup>22</sup> ādīvyeiṇtī<sup>23</sup> hacəmnā<sup>24</sup>  
nōiṭ<sup>25</sup> frasayā<sup>26</sup> vaṇhəuš<sup>27</sup> cāxnarə<sup>28</sup> manahō<sup>29</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>  
How<sup>8</sup> shall<sup>14</sup> we<sup>14</sup> keep<sup>14</sup> away<sup>10,13</sup> the Druj<sup>9</sup> (wickedness) from<sup>12</sup> us<sup>11</sup>  
(keep) afar<sup>17</sup> from<sup>16</sup> those<sup>15</sup> who<sup>18</sup> (are) full<sup>20</sup> of disobedience<sup>19</sup>  
(those who) strive<sup>23</sup> not<sup>21</sup> for<sup>24</sup> companionship<sup>24</sup> with Aša<sup>22</sup>  
nor<sup>25</sup> take<sup>28</sup> delight<sup>28</sup> in<sup>26</sup> communing<sup>26</sup> with<sup>27</sup> Vohu<sup>27</sup> Manah<sup>29</sup>.

### Commentary :

Zaraθuštra desires to know how he and his followers can keep away from Evil. He then describes what type of persons are *druj* or evil.

According to him, those persons who are full of disobedience are wicked or *druj*. Lommel remarks that, the usual translation “full of disobedience”, is somewhat “too narrow”. The idea here is that they are not merely “not obedient” but that they are positively and entirely disobedient and hostile and that they have no desire to listen to the teachings at all.

Zaraθuštra also describes those persons who do not follow the path of Aša or Righteousness and those who do not like the companionship of Vohu Manah as also wicked. Companionship of Vohu Manah, means being in union with Vohu Manah, seeking Vohu Manah i.e. seeking to have a spiritually good mind or wisdom or love.

The answer to his question is in the last two lines. Those persons who strive for companionship with Aša and take delight in communing with Vohu Manah will be able to keep away from *druj* or evil.

## Ha 44.14

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kaθā<sup>8</sup> ašāi<sup>9</sup> drujəm<sup>10</sup> dyqm<sup>11</sup> zastayō<sup>12</sup>  
nī<sup>13</sup> hīm<sup>14</sup> mərəzdyāi<sup>15</sup> θwahyā<sup>16</sup> məθrāi<sup>17</sup> səṇghahyā<sup>18</sup>  
əmavaitīm<sup>19</sup> sinqm<sup>20</sup> dāvōi<sup>21</sup> drəgvasū<sup>22</sup>  
ā<sup>23</sup> īš<sup>24</sup> dvafšəṇg<sup>25</sup> mazdā<sup>26</sup> anāšē<sup>27</sup> qstqscā<sup>28</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>;  
How<sup>8</sup> shall<sup>11</sup> I<sup>11</sup> deliver<sup>11</sup> Druj<sup>10</sup> (Evil) into<sup>12</sup> the two<sup>12</sup> hands<sup>12</sup> of Ašā<sup>9</sup>;  
for cleansing<sup>13,15</sup> it<sup>14</sup> through<sup>17</sup> the Holy<sup>17</sup> Words<sup>17</sup> of Thy<sup>16</sup> teaching<sup>18</sup>;  
for<sup>21</sup> bringing<sup>21</sup> complete<sup>19</sup> destruction<sup>20</sup> to<sup>22</sup> the followers<sup>22</sup> of Druj<sup>22</sup>;  
for<sup>27</sup> keeping<sup>27</sup> away<sup>27</sup> their<sup>24</sup> tribulations<sup>25</sup> and<sup>28</sup> enmity<sup>28</sup>, O Mazda<sup>26</sup>.

### Commentary :

Zaraθuštra desires to completely destroy Evil in this world. He asks Ahura Mazda how he can do this so that the wicked persons can be led to Righteousness or Ašā.

In the third sentence he gives the answer that he can completely cleanse the wicked persons, by reciting the Manthras or Holy Words, i.e. the teachings of Ahura Mazda, which will lead the wicked persons towards Righteousness or Ašā.

The followers of Evil will be completely destroyed and Zaraθuštra will be able to drive away their tribulations and enmities from the righteous persons.

## Ha 44.15

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
yezi<sup>8</sup> ahyā<sup>9</sup> ašā<sup>10</sup> pōi<sup>11</sup> maṭ<sup>12</sup> xšayehi<sup>13</sup>  
hyaṭ<sup>14</sup> hām<sup>15</sup> spādā<sup>16</sup> anaocaṭhā<sup>17</sup> jamaētē<sup>18</sup>  
avāiš<sup>19</sup> urvātāiš<sup>20</sup> yā<sup>21</sup> tū<sup>22</sup> mazdā<sup>23</sup> dīdərəžō<sup>24</sup>  
kuθrā<sup>25</sup> ayā<sup>26</sup> kahmāi<sup>27</sup> vananqm<sup>28</sup> dadā<sup>29</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>;  
If<sup>8</sup> Thou<sup>13</sup> art<sup>13</sup> able<sup>13</sup> to protect<sup>11</sup> me<sup>12</sup> from<sup>9</sup> these<sup>9</sup> through<sup>10</sup> Ašā<sup>10</sup>,  
When<sup>14</sup> both<sup>16</sup> the opponents<sup>16</sup> come<sup>18</sup> together<sup>15</sup> invoking<sup>17</sup> (Thee)  
(then) in accordance<sup>19</sup> with<sup>19</sup> those<sup>19</sup> Laws<sup>20</sup> which<sup>21</sup> Thou<sup>22</sup> hast<sup>24</sup> laid<sup>24</sup> down<sup>24</sup>  
O Mazda<sup>23</sup>,  
where<sup>25</sup> (and) to which<sup>27</sup> of<sup>26</sup> the two<sup>26</sup> wouldst<sup>29</sup> Thou<sup>29</sup> grant<sup>29</sup> victory<sup>28</sup>?

### Commentary :

In this verse Zaratuštra asks Ahura Mazda if when the followers of Truth and the followers of Untruth both invoke Him for protection, on whose side would Ahura Mazda be and whom would He give protection.

Zaratuštra is evidently thinking of the struggles he would have to undergo with the forces of Evil before he could turn the followers of Untruth into the path of Ašā and usher in the New Age as hinted in Y.30.2.

The answer is implied in the second line when Zaratuštra asks if Ahura Mazda will be able to protect him from these (forces of Evil) meaning that only Ahura Mazda shall be able to protect him.

Zaratuštra states in the second last line that Ahura Mazda will grant victory to that side according to the Laws which He Himself has laid down. The understanding here is that naturally according to His Laws, He will be on the side of righteousness.

The idea of both sides invoking the Supreme Being is found both in Gathas and in the Vedas. Thus, in Y.32.1 we have that the Daevas “also pray to him” and in R.V. 11.12.8, we have both the opposing hosts invoking Indra. (I.J.S.Taraporewala)

## Ha 44.16

taṭ<sup>1</sup> θwā<sup>2</sup> pərēsā<sup>3</sup> ərəs<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kē<sup>0</sup> vərəθrəm<sup>9</sup>-jā<sup>10</sup> θwā<sup>11</sup> pōi<sup>12</sup> sēnghā<sup>13</sup> yōi<sup>14</sup> hənti<sup>15</sup>  
ciθrā<sup>16</sup> mōi<sup>17</sup> dqm<sup>18</sup> ahūmbīš<sup>19</sup> ratūm<sup>20</sup> cīždi<sup>21</sup>  
aṭ<sup>22</sup> hōi<sup>23</sup> vohu<sup>24</sup> səraoša<sup>25</sup> jaṇtū<sup>26</sup> manahā<sup>27</sup>  
mazdā<sup>28</sup> ahmāi<sup>29</sup> yahmāi<sup>30</sup> vaštī<sup>31</sup> kahmāicī<sup>32</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>;  
Who<sup>8</sup> (is) the Victor<sup>9,10</sup> protecting<sup>12</sup> through<sup>11</sup> Thy<sup>11</sup> teaching<sup>13</sup> (all those) that<sup>14</sup>  
exist<sup>15</sup>?  
Clearly<sup>16</sup> unto<sup>17</sup> me<sup>17</sup> reveal<sup>21</sup> the Wise<sup>18</sup> Soul<sup>19</sup>-healing<sup>19</sup> teacher<sup>20</sup>;  
Then<sup>22</sup> let<sup>26</sup> Sraoša<sup>25</sup> come<sup>26</sup> unto<sup>23</sup> him<sup>23</sup> with<sup>24</sup> Vohu<sup>24</sup> Manah<sup>27</sup>;  
Unto<sup>29</sup> him<sup>29</sup>, unto<sup>30</sup> anyone<sup>30</sup>, unto<sup>32</sup> whomsoever<sup>32</sup>, Thou<sup>31</sup> desirest<sup>31</sup>, O Mazda<sup>28</sup>.

### Commentary :

I.J.S. Taraporewala says that in Vendidad 8.14-21, it has been laid down that after a dead body has been borne along a road, those who follow it should recite a certain formula, called after its opening words “Kem-na-Mazda” in order that the road might be cleansed from the pollution by the Druj-Nasu (the corpse demon). This formula, i.e., Kem-na-Mazda is made up of:

- i) The whole of verse Y.46.7
- ii) The verse Y.44.16, except the first line.
- iii) Certain prose exorcisms from Ven.8.20-21, and
- iv) Line 3 from Y.49.10.

According to him, this is a good specimen of how the prayers of Zaratruštrian rituals have been made up.

In this verse Zaratruštra questions Ahura Mazda as to who shall be the Victor who will protect all those that exist, through Ahura Mazda’s teaching.

Zaratruštra wants Ahura Mazda to reveal to him the wise teacher who will be the healer of life, healer of the soul. The answer here is that it is Ahura Mazda who is the protector, the healer of the soul, who protects all those that are living, through his teachings. Then Zaratruštra says that let Sraoša with Vohu Manah come unto anyone, unto whomsoever that Ahura Mazda desires or loves.

Here, by ‘Sraoša’, Zaratruštra means, “hearkening” or “listening”, by those persons, who are willing and obedient to Ahura Mazda’s teachings, and who thus follow them.



## Ha 44.16 (contd)

Zaraθuštra desires that hearkening (Sraoša) and Good Mind (Vohu Manah) should come to all persons so that they will absorb Ahura Mazda's teachings and thus follow the path of Aša or Righteousness.

Here, Zaraθuštra is evidently thinking of Sraoša as the Divine manifestation of Obedience within man. The Prophet is thinking of the Inner Urge to obey the behests of Mazda, which Inner Urge constitutes, indeed, the "soul-healing guide".

Bartholomae thinks that the "teacher" referred to in line 3 of this verse, is Zaraθuštra himself. I.J.S. Taraporewala thinks, the teacher meant by Zaraθuštra here, is Sraoša, whom he desires both for himself and for anyone else, who has found favour in the eyes of Mazda.

I have taken Ahura Mazda as the Teacher and Sraoša as hearkening, of Ahura Mazda's teachings, by Zaraθuštra and his followers.

## Ha 44.17

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kaθā<sup>8</sup> mazdā<sup>9</sup> zarəm<sup>10</sup> carānī<sup>11</sup> hacā<sup>12</sup> xšmaṭ<sup>13</sup>  
āskətīm<sup>14</sup> xšmākəm<sup>15</sup> hyaṭcā<sup>16</sup> mōi<sup>17</sup> xyāṭ<sup>18</sup> vāxš<sup>19</sup> aēšō<sup>20</sup>  
sarōi<sup>21</sup> būždyāi<sup>22</sup> haurvātā<sup>23</sup> amərətātā<sup>24</sup>  
avā<sup>25</sup> mqθrā<sup>26</sup> yə<sup>27</sup> rāθəmō<sup>28</sup> ašāṭ<sup>29</sup> hacā<sup>30</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>;  
How<sup>8</sup> shall<sup>11</sup> I<sup>11</sup> attain<sup>11</sup> the goal<sup>10</sup>, O Mazda<sup>9</sup>, from<sup>12</sup> you<sup>13</sup>;  
(How attain) full<sup>14</sup> companionship<sup>14</sup> with<sup>15</sup> you<sup>15</sup> so<sup>16</sup> that<sup>16</sup> my<sup>17</sup> voice<sup>19</sup> may<sup>18</sup>  
be<sup>18</sup> convincing<sup>20</sup>?  
For<sup>21</sup> leading<sup>21</sup> upto<sup>21</sup> Perfection<sup>23</sup> (and) Immortality<sup>24</sup> in<sup>22</sup> the future<sup>22</sup>  
according<sup>25</sup> to that<sup>25</sup> Holy<sup>26</sup> Word<sup>26</sup> (of Thine) which<sup>27</sup> (is) the best<sup>28</sup> guide<sup>28</sup> on  
account<sup>30</sup> of Ašā<sup>29</sup>.

### Commentary :

Zaraθuštra declares that his main goal is to be at One with Ahura Mazda. He also desires that his voice will be convincing enough to enable him to lead mankind towards Perfection and Immortality in the future through Ahura Mazda's Holy Word which is the best and only guide.

Thus Zaraθuštra makes a covenant with Ahura Mazda to carry His Sacred Words or Manthra to mankind.

## Ha 44.18

taṭ<sup>1</sup> θwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
kaθā<sup>8</sup> ašā<sup>9</sup> taṭ<sup>10</sup> mīždəm<sup>11</sup> hanāni<sup>12</sup>  
dasā<sup>13</sup> aspā<sup>14</sup> aršnavaitī<sup>15</sup> uštrəmca<sup>16</sup>  
hyaṭ<sup>17</sup> moī<sup>18</sup> mazdā<sup>19</sup> apivaitī<sup>20</sup> haurvātā<sup>21</sup>  
amərətātā<sup>22</sup> yaθā<sup>23</sup> hī<sup>24</sup> taēibyō<sup>25</sup> dāghā<sup>26</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>;  
How<sup>8</sup> shall<sup>12</sup> I<sup>12</sup> earn<sup>12</sup> through<sup>9</sup> Ašā<sup>9</sup> that<sup>10</sup> reward<sup>11</sup> –  
Ten<sup>13</sup> mares<sup>14</sup> accompanied<sup>15</sup> by<sup>15</sup> a stallion<sup>15</sup> and<sup>16</sup> a camel<sup>16</sup>;  
That<sup>17</sup> Perfection<sup>21</sup> may<sup>20</sup> come<sup>20</sup> to<sup>18</sup> me<sup>18</sup> O<sup>19</sup> Mazda<sup>19</sup>  
(and) Immortality<sup>22</sup> so<sup>23</sup> that<sup>23</sup> I<sup>26</sup> may<sup>26</sup> bring<sup>26</sup> both<sup>24</sup> to<sup>25</sup> all<sup>25</sup> (mankind<sup>25</sup>).

### Commentary :

Zaraθuštra asks Ahura Mazda how he can earn the reward of ten mares accompanied by a stallion and a camel which may lead him to Perfection and Immortality. He then desires that he could lead mankind towards Perfection and Immortality. This is the literal translation of this verse.

Surprisingly, the Indian scholars have also translated exactly and literally as all the European scholars have done. No one has wondered how Zaraθuštra has asked for such a materialistic reward and then stated that the reward shall lead him to attain Perfection and Immortality and that he will then try to bring all of mankind towards Perfection and Immortality.

How is he supposed to do that with the help of 10 mares, a stallion and a camel? Besides, in the entire Gathas, Zaraθuštra has never ever mentioned anything materialistic; in fact, he has been striving towards spirituality of the soul, through Aša and Vohu Manah. Obviously they are to be taken symbolically.

I.J.S. Taraporewala has given an explanation of this verse. He says that this verse embodies a very ancient occult symbology which is explained at some length in the Kathopanishad (i.3.3-6).

## Ha 44.18 (contd)

There, the Atman is called the “Lord of the Chariot”, the Body is the “Chariot” and the Human Senses are the “Horses”. These “horses” are rushing outwards trying to reach various material “sense-objects” that attract them, unless they are “reined in” by the Mind (Manas).

He, therefore, makes the suggestion that the “mares” in the Gatha verse are very much the same as the “horses” of the Upanishad.

They are ten in number, because from the very ancient times the Aryan people have recognised them as made up of the five “senses of knowing” and the five “senses of action”.

In the Gatha verse these ten senses have been symbolised as “mares” and they are accompanied by a stallion (aršnavaitiš). In R.V. viii.68.18, the mare, accompanied by a stallion is further described as “obedient to the rein and the whip”. This would imply that the stallion being the mighty one controls her. He suggests that in the Gatha the “stallion” is regarded as guiding and controlling the “mares”.

He also says that we have a verse of the Bhagvad Gita (xiii.5) which speaks of a clear combination of “ten and one” (indriyani dasaikam ca). Sankara in his commentary on this verse explains –

“The ten senses are made up of the five ‘buddhi-indriyas’ – senses of knowledge such as hearing – so called because they produce knowledge and of the five ‘karma-indriyas’ – senses of action such as speech and hands – so called because they perform action and the one, the ‘Manas’, which is composed of thoughts, is the eleventh sense”.

I.J.S. Taraporewala also says that it is interesting to note that “the simile of the chariot has some points of similarity with the well known passage in Plato’s Phaedros. But, Plato did not borrow this simile from the “Brahmans” (Quotation from F.Max Mueller, the Upanishads II).

I.J.S. Taraporewala further states that Plato was among the greatest occultists of Greece and the same idea found in his works, points to an ancient tradition inherited equally by Iran, India and Greece. As regards uštra he feels that the word primarily means “light” or “illumination”.

I.J.S. Taraporewala continues, “now we can see clearly what the ‘inner sense’ of this verse is”.

Zarathuṣṭra hopes that through Aša he may get his reward, i.e., his ten senses (ten mares) brought under complete control of the “Mighty One” (stallion), the Mind, and that he may thus be able to comprehend what Perfection and Immortality mean and he would help mankind to understand what these are.

I.J.S. Taraporewala had always believed that there was some ‘occult’ or ‘mystic’ symbolism behind the animals mentioned in this verse and he wondered why the Pahlavi translators have not made the point clear. Pahlavi literature abounds in such mystic animal symbolism e.g., the well known “three-legged ass” mentioned in Bund. 19.1-12. A likely explanation of this silence of the Pahlavi translators, according to him, may have been that this occult symbolism was well understood in their days and so they thought that no further explanation was needed.

## Ha 44.19

taṭ<sup>1</sup> ʾwā<sup>2</sup> pərāsā<sup>3</sup> ərəš<sup>4</sup> mōi<sup>5</sup> vaocā<sup>6</sup> ahurā<sup>7</sup>  
yas<sup>8</sup>-taṭ<sup>9</sup> mīzdəm<sup>10</sup> hanəntē<sup>11</sup> nōi<sup>12</sup> dāit<sup>13</sup>  
yā<sup>14</sup> ī<sup>15</sup> ahmāi<sup>16</sup> ərəžuxdā<sup>17</sup> nādāitē<sup>18</sup>  
kā<sup>19</sup> tām<sup>20</sup> ahyā<sup>21</sup> mainiś<sup>22</sup> aṇhaṭ<sup>23</sup> pouruyē<sup>24</sup>  
vīdvā<sup>25</sup> avqm<sup>26</sup> yā<sup>27</sup> īm<sup>28</sup> aṇhaṭ<sup>29</sup> apāmā<sup>30</sup>

This<sup>1</sup> do<sup>3</sup> I<sup>3</sup> ask<sup>3</sup> Thee<sup>2</sup>, tell<sup>6</sup> me<sup>5</sup> truly<sup>4</sup> O Ahura<sup>7</sup>;  
(He) who<sup>8</sup> does<sup>13</sup> not<sup>12</sup> give<sup>13</sup> the due<sup>9</sup> reward<sup>10</sup> to<sup>11</sup> the deserving<sup>11</sup>  
when<sup>14</sup> indeed<sup>15</sup> (the deserving) goes<sup>18</sup> up<sup>18</sup> to<sup>16</sup> him<sup>16</sup> with<sup>17</sup> Truth<sup>17</sup>,  
unto<sup>20</sup> such<sup>20</sup>, what<sup>19</sup> punishment<sup>22</sup> for<sup>21</sup> this<sup>21</sup> (act) shall<sup>23</sup> come<sup>23</sup> here<sup>24</sup> now<sup>24</sup>.  
I<sup>25</sup> am<sup>25</sup> aware<sup>25</sup> of<sup>26</sup> that<sup>26</sup> (punishment) which<sup>27</sup> shall<sup>29</sup> come<sup>29</sup> to<sup>28</sup> him<sup>28</sup> at<sup>30</sup> the  
end<sup>30</sup>.

### Commentary :

Zaraṭuštra asks Ahura Mazda what punishment on this Earth will be given to those persons who do not give a proper reward to those who are deserving and truth-speaking.

What he wants to know is that when persons who lead a truthful life, following the path of Aša, are treated badly by others on this earth, then will these wrong-doers get proper punishment on earth.

Zaraṭuštra knows what lies ahead for these persons in the hereafter, where Mazda's law shall hold true, but he wants to know if the punishment will also be there in this material life.

It seems that Zaraṭuštra has answered this question in the last line by stating that there will be punishment in the hereafter, if not on this earth.

## Ha 44.20

ciθnā<sup>1</sup> mazdā<sup>2</sup> huxšaθrā<sup>3</sup> daēvā<sup>4</sup> āhharā<sup>5</sup>  
aṭ<sup>6</sup> īṭ<sup>7</sup> pərəsā<sup>8</sup> yōi<sup>9</sup> pišyeintī<sup>10</sup> aēibyō<sup>11</sup> kəm<sup>12</sup>  
yāiś<sup>13</sup> gəm<sup>14</sup> karapā<sup>15</sup> usixšcā<sup>16</sup> aēšmāi<sup>17</sup> dātā<sup>18</sup>  
yācā<sup>19</sup> kavā<sup>20</sup> qnmānē<sup>21</sup> urūdōyatā<sup>22</sup>  
nōiṭ<sup>23</sup> hīm<sup>24</sup> mīzān<sup>25</sup> ašā<sup>26</sup> vāstrəm<sup>27</sup> frādaiṭhē<sup>28</sup>

In what<sup>1</sup> manner<sup>1</sup> O Mazda<sup>2</sup>, have<sup>5</sup> the Daevas<sup>4</sup> become<sup>5</sup> very<sup>3</sup> powerful<sup>3</sup>.  
Then<sup>6</sup>, further<sup>7</sup> I<sup>8</sup> ask<sup>8</sup>: (those) who<sup>9</sup> are<sup>10</sup> arrayed<sup>10</sup> (on the Daeva's side) for<sup>11</sup>  
their<sup>11</sup> own<sup>12</sup> sake<sup>11</sup>  
so<sup>13</sup> that<sup>13</sup> the Karapan<sup>15</sup> and<sup>16</sup> the Usig<sup>16</sup> have<sup>18</sup> delivered<sup>18</sup> the Earth<sup>14</sup> unto  
wrath<sup>17</sup>  
and<sup>19</sup> who<sup>19</sup> (Earth) through the Kava<sup>20</sup> is made<sup>22</sup> to bewail<sup>22</sup> in<sup>21</sup> bondage<sup>21</sup>,  
they<sup>25</sup> do not<sup>23</sup> advance<sup>25</sup> her<sup>24</sup> through<sup>26</sup> Ašā<sup>26</sup> in order<sup>28</sup> to increase<sup>28</sup> (her)  
protection<sup>27</sup>.

### Commentary :

Zaraθuštra wonders why the wicked in this world have become so powerful. These wicked persons for their own selfish ends have brought hatred, strife and woe on this Earth.

They have bound mankind to men who are both deaf (Karafans) and blind (Kavayas) to Ahura Mazda. He asks Ahura Mazda if mankind could be protected through Ašā and brought towards peace and love.

As usual, the last two lines are Zaraθuštra's answer to his own question. He believes that if mankind were to follow the path of Ašā then the world would be a better place full of peace and love.

In this verse, Zaraθuštra has mentioned three types of persons who bring the world towards wrath and hatred. They are the Karapans, the Kavayas and the Usigs.

## Ha 44.20 (contd)

**Karapans:** This word has become Karafan in later Avesta and Karf in Pahlavi. Throughout Avesta and Pahlavi writings, this word is used to designate those opponents of Zaratrustra “who had ears to hear but would not hear.” The word is derived from the Avesta root ‘Karap’ which corresponds exactly with the Sanskrit root Kalp, (the ‘l’ of the root is changed into the Persian ‘R’) to arrange or to perform (a ceremony) whence the word ‘Kalpa’ the ritual or the doctrine of the ceremonies.

These Karapans designate in the fullest sense all the spiritual guides of the professors of the daeva religion who tried to put down the adherents of the Ahura Mazda religion and we necessarily find, therefore, a negative meaning attached to them in the Gathas.

It has been constantly emphasised by Moulton, that the Prophet was definitely opposed to mere rituals and that Zaratrustra in his teaching stressed upon the right attitude of the mind in the direction of Aša.

**Kāvayas :** The Kāvayas were a family of great and powerful rulers who held sway amongst the ancient Iranian Aryans, who mainly sided with the older daeva worshippers. Hence, their family name passed into disrepute amongst the Zarathrustrians and so in later literature the word has been used specifically for “those wilfully blind”.

In the evil connotation, as Bartholomae has pointed out, this word is usually associated with Karapan and in Ha 48.10 the word Duša-Xšaθrā - wicked rulers – has been used along with Karapans and so these wicked rulers are undoubtedly the Kāvaya.

**Usigs:** These too like the Karapans were a class of priests of the Daeva ritual who violently opposed Zaratrustra. The name is found in Rig Veda as Usij. Derived from (to desire, to long for) and signifies “one who strives earnestly or is zealous”.

Evidently, the priests were fanatically zealous and strenuously opposed to the teachings of Zaratrustra which definitely emphasised the good spiritual life rather than the ritualism to which the daeva worshippers clung.

Usij in the Vedas means a wise and clever person, a man of zeal and determination. In contrast to the evil position assigned to Usig in the Gathas as a deceiver and follower of untruth, the word is given a place of honour and respect in the Brahminic scriptures.

Usigs were considered to be the receiver of divine inspiration and the possessors of secret knowledge. This name was also applied to the priest preparing the Soma drink.



## Ushtavaiti Gatha

### Ha 45 – Introduction

This Ha is known as the ‘aṭ fravaxšyā’ Ha. It is a sermon delivered by Zaraθuštra, after having received the revelation from Ahura Mazda and after he had made some converts to his religion.

In this sermon he proclaims his teachings of Zoroastrianism, to those who have come from near and far to hear him.

He starts by talking about the Two Spirits of Creation of whom he had spoken earlier in Ha 30. This sermon appears to be a Summary of what he has declared earlier.

Zaraθuštra has again emphasised the importance of Aša and Vohu Manah to his followers so that they can attain Perfection (Haurvatat) and Immortality (Ameretat) in this life and beyond.

## Ha 45.1

aṭ<sup>1</sup> fravaxšyā<sup>2</sup> nū<sup>3</sup> gūšōdūm<sup>4</sup> nū<sup>5</sup> sraotā<sup>6</sup>  
yaēcā<sup>7</sup> asanāṭ<sup>8</sup> yaēcā<sup>9</sup> dūrāṭ<sup>10</sup> išaθā<sup>11</sup>  
nū<sup>12</sup> īm<sup>13</sup> vīspā<sup>14</sup> ciθrē<sup>15</sup> zī<sup>16</sup> mazdāhōdūm<sup>17</sup>  
nōiṭ<sup>18</sup> daibitīm<sup>19</sup> duš<sup>20</sup>-sastiš<sup>21</sup> ahūm<sup>22</sup> mərəqšyāṭ<sup>23</sup>  
akā<sup>24</sup> varanā<sup>25</sup> drəgvā<sup>26</sup> hizvā<sup>27</sup> ā-vərətō<sup>28</sup>

Thus<sup>1</sup> I<sup>2</sup> will<sup>2</sup> speak<sup>2</sup> forth<sup>2</sup>, now<sup>3</sup> do<sup>4</sup> you<sup>4</sup> hear<sup>4</sup>, now<sup>5</sup> do<sup>6</sup> you<sup>6</sup> listen<sup>6</sup>,  
both<sup>7</sup> who<sup>7</sup> (come) from<sup>8</sup> near<sup>8</sup> and<sup>9</sup> who<sup>9</sup> (come) from<sup>10</sup> far<sup>10</sup>, desirous<sup>11</sup> (of  
hearing),  
now<sup>12</sup> bear<sup>17</sup> in<sup>17</sup> mind<sup>17</sup> all<sup>14</sup> these<sup>13</sup> (things) clear<sup>15</sup> indeed<sup>16</sup>  
never<sup>18</sup> again<sup>19</sup> shall<sup>23</sup> the Evil<sup>20</sup> Teacher<sup>21</sup> destroy<sup>23</sup> life<sup>22</sup>  
through<sup>24</sup> wrong<sup>24</sup> choice<sup>25</sup>, the follower<sup>26</sup> of untruth<sup>26</sup> (has) gone<sup>28</sup> astray<sup>28</sup> in<sup>27</sup>  
(his) talk<sup>27</sup>.

### Commentary:

In the last verse Ha 44.20, Zaratrustra considers those who did not acknowledge his new religion as evil doers and wonders how they could become so powerful and authoritative.

Now, in this verse Zaratrustra addresses his listeners who attended his sermon by coming from near and from far and beseeches them to listen to him carefully. He asks them to bear in mind and understand clearly all the things he is about to say.

If they listen to him and understand him clearly then in the future the evil teacher will never again lead them astray and destroy their spiritual life. The evil teacher will not dupe his followers with specious words and lead them to the wrong paths.

When Zaratrustra speaks of evil teachers, he obviously means the Karapans or the priests, who mislead the people into worshipping various daevas or gods.

## Ha 45.2

aṭ<sup>1</sup> fravaxšyā<sup>2</sup> aḡhəuš<sup>3</sup> mainyū<sup>4</sup> pouruyē<sup>5</sup>  
yayā<sup>6</sup> spanyā<sup>7</sup> ūitī<sup>8</sup> mravaṭ<sup>9</sup> yəm<sup>10</sup> aḡrəm<sup>11</sup>  
nōiṭ<sup>12</sup> nā<sup>13</sup> manā<sup>14</sup> nōiṭ<sup>15</sup> səṇghā<sup>16</sup> nōiṭ<sup>17</sup> xratavō<sup>18</sup>  
naēdā<sup>19</sup> varanā<sup>20</sup> nōiṭ<sup>21</sup> uxδā<sup>22</sup> naēdā<sup>23</sup> šyaoθanā<sup>24</sup>  
nōiṭ<sup>25</sup> daēnā<sup>26</sup> nōiṭ<sup>27</sup> urvqnō<sup>28</sup> hacaiṇte<sup>29</sup>

Then<sup>1</sup> I<sup>2</sup> will<sup>2</sup> explain<sup>2</sup> about<sup>4</sup> the Twin<sup>4</sup> Spirits<sup>4</sup> of<sup>3</sup> Creation<sup>3</sup> in<sup>5</sup> the beginning<sup>5</sup>  
of<sup>6</sup> whom<sup>6</sup> the Holier<sup>7</sup> spoke<sup>9</sup> to<sup>10</sup> the other<sup>10</sup> – the Evil<sup>11</sup> one<sup>11</sup> thus<sup>8</sup>:  
Between<sup>13</sup> us<sup>13</sup> two<sup>13</sup> neither<sup>12</sup> thoughts<sup>14</sup> nor<sup>15</sup> teachings<sup>16</sup> nor<sup>17</sup> will<sup>18</sup>,  
nor<sup>19</sup> yet<sup>19</sup> beliefs,<sup>20</sup> nor<sup>21</sup> words<sup>22</sup> nor<sup>23</sup> yet<sup>23</sup> actions<sup>24</sup>,  
neither<sup>25</sup> Inner<sup>26</sup> Selves<sup>26</sup> nor<sup>27</sup> Souls<sup>28</sup> conform<sup>29</sup>.

### Commentary:

Zaraθuštra in this verse announces that there are two spirits– the Good Spirit and the Evil Spirit. He then makes it very clear to his followers /listeners that these two Spirits shall never conform with each other, not in thought, word or deed, nor in teaching or belief or will and not in the Inner Self or the Soul.

As stated earlier in Ha 30.3, the Spirit of Good and Evil is in the mind of all mankind. The mind of man is a wonderful thing. It has been given the power of thinking and ultimately, its thoughts lead to words and actions. The mind can think Good Thoughts or it can think Bad thoughts. It is the choice of each individual and that choice of Thought, Good or Evil, leads mankind towards Good or Evil actions.

Zaraθuštra, therefore, wishes his followers to know that there can be no compromise between Good and Evil, which are totally opposite and the choice lies with mankind.

## Ha 45.3

aṭ<sup>1</sup> fravaxšyā<sup>2</sup> aṇhəuš<sup>3</sup> ahyā<sup>4</sup> pourvīm<sup>5</sup>  
yqm<sup>6</sup> mōi<sup>7</sup> vīdvā<sup>8</sup> mazdā<sup>9</sup> vaocaṭ<sup>10</sup> ahurō<sup>11</sup>  
yōi<sup>12</sup> īm<sup>13</sup> vā<sup>14</sup> nōi<sup>15</sup> iθā<sup>16</sup> mqrəm<sup>17</sup> varəšənti<sup>18</sup>  
yaθā<sup>19</sup> īm<sup>20</sup> mənāicā<sup>21</sup> \*frā-cā<sup>22</sup> \*vaocā<sup>23</sup>  
aēibyō<sup>24</sup> aṇhəuš<sup>25</sup> avōi<sup>26</sup> anghat<sup>27</sup> apəməm<sup>28</sup>

Then<sup>1</sup> I<sup>2</sup> will<sup>2</sup> expound<sup>2</sup> the highest<sup>5</sup> (Ideal) of this<sup>4</sup> life<sup>3</sup>  
which<sup>6</sup> the All-Wise<sup>8</sup> Mazda<sup>9</sup> Ahura<sup>11</sup> revealed<sup>10</sup> unto<sup>7</sup> me<sup>7</sup>.  
(Those) among<sup>14</sup> you<sup>14</sup> who<sup>12</sup> do not<sup>15</sup> properly<sup>16</sup> put<sup>18</sup> into<sup>18</sup> practice<sup>18</sup> this<sup>13</sup>  
Holy<sup>17</sup> Word<sup>17</sup>  
as<sup>19</sup> I<sup>21</sup> have<sup>21</sup> understood<sup>21</sup> it<sup>20</sup> and<sup>21</sup> (as now) I expound<sup>22,23</sup> it<sup>20</sup>  
for<sup>24</sup> them<sup>24</sup> the end<sup>28</sup> of life<sup>25</sup> shall<sup>27</sup> be<sup>27</sup> woe<sup>26</sup>.

### Commentary:

In this verse Zaratuštra announces to his followers that he will teach them the Highest Ideals of this life or the First Truth of this life which he has learnt from the All-Wise Ahura Mazda.

He then goes on to say that those among his followers who do not put into practice the Holy Word as he has understood it and which he is expounding to them, then for them there will be woe at the end of life.

\*Line 4 is only of 9 syllables, i.e., it is 2 syllables short.

I.J.S.T. has said that the version of Geld. is vaoca-cā, which, as a Gatha form, is impossible. It ought to have been vaocā, but if there is vaoca-cā at the end, it would be against the rule that two similar sounds are not found in two consecutive syllables in Avesta.

I.J.S.T., therefore, proposes adding the upsarga frā to the verb and to put the cā before vaocā, thus reading frā cā vaocā. The verb would agree better with the fravaxšyā at the beginning of the verse.

However, this would still make the line of 10 syllables so the 11<sup>th</sup> syllable he gets by reading īm as two syllables, i-īm.

## Ha 45.4

aṭ<sup>1</sup> fravaxšyā<sup>2</sup> aṇhəuš<sup>3</sup> ahyā<sup>4</sup> vahištəm<sup>5</sup>  
ašāṭ<sup>6</sup> hacā<sup>7</sup> mazdā<sup>8</sup> vaēdā<sup>9</sup> yə<sup>10</sup> īm<sup>11</sup> dāṭ<sup>12</sup>  
patarəm<sup>13</sup> vaṇhəuš<sup>14</sup> varəzyantō<sup>15</sup> manahō<sup>16</sup>  
aṭ<sup>17</sup> hōi<sup>18</sup> dugədā<sup>19</sup> hušyaoθanā<sup>20</sup> armaitiš<sup>21</sup>  
nōiṭ<sup>22</sup> diwžaidyāi<sup>23</sup> vīspā<sup>24</sup> hišas<sup>25</sup> ahurō<sup>26</sup>

Then<sup>1</sup> I<sup>2</sup> will<sup>2</sup> explain<sup>2</sup> the Supreme<sup>5</sup> Goal<sup>5</sup> of this<sup>4</sup> life<sup>3</sup>  
through<sup>7</sup> Aša<sup>6</sup> have<sup>9</sup> I<sup>9</sup> realised<sup>9</sup> Mazda<sup>8</sup> who<sup>10</sup> has<sup>12</sup> ordained<sup>12</sup> it<sup>11</sup>  
(as) Father<sup>13</sup> of active<sup>15</sup>-working<sup>15</sup> Vohu<sup>14</sup> Manah<sup>16</sup>  
and<sup>17</sup> His<sup>18</sup> Daughter<sup>19</sup> (is) Armaiti<sup>21</sup> working<sup>20</sup> good<sup>20</sup>  
Ahura<sup>26</sup> all<sup>24</sup> powerful<sup>25</sup> is<sup>23</sup> never<sup>22</sup> deceived<sup>23</sup>.

### Commentary:

Zaraθuštra states that he will now explain to his listeners about the Supreme Goal of life, which has been stated earlier in Ha 28.8, as the desire and wish of Zaraθuštra for the highest and loftiest Abode.

By following the path of Aša, Zaraθuštra has attained the realisation of Mazda and understood that it is Mazda who has laid down the laws of life.

He also states that Ahura Mazda is the Father of active working Vohu Manah and of Armaiti.

This idea has been used in Farvardin Yasht Karda 23.83, ‘hamō atacha frasāstacha’ meaning ‘whose father and teacher are the same’.

I.J.S.T. states that Vohu Manah represents Love or a Loving Mind; this Love, however, must not be a mere pious intent. Love must be translated into active service of humanity. Only then could Love claim Mazda as the Father.

Zaraθuštra then calls Armaiti, the Daughter of Ahura Mazda. This is found twice in the Gathas; here and in Ha 53.3. In both these passages the word ‘Dugədā’ is not to be taken literally in the sense of the offspring of the physical body, but rather as an achievement or emanation.

One should also note that ‘Armaiti’ means faith, piety, right-mindedness, purity, and thus one may consider that Ahura Mazda is the father of piety and right-mindedness. When Zaraθuštra says that Armaiti is well-working, it means that faith and piety work well for mankind.

## Ha 45.4 (contd)

In the last line *Zaraθuštra* states that the All-Powerful Ahura Mazda cannot be deceived. This is because Ahura Mazda understands everything, all the thoughts, words and deeds of mankind and, therefore, cannot be deceived.

I.J.S.T. notes the very intimate connection between Ahura Mazda and Armaiti. He writes that according to Bartholomae, ‘Vohu Manah’ means the ‘good mind’ of the pious people who practice agriculture. The activity of Vohu Manah (also mentioned in verse 9) means, according to Bartholomae, activity in husbandry. Hence, he adds we may understand the connection between active Good Thought and Armaiti, i.e., the Earth.

According to I.J.S.T., this is the typical viewpoint of Western scholars who drag the high spiritual thoughts of the Gathas literally down to the Earth, to the level of agriculture and husbandry. However, it should be mentioned that their views are based on those of the Pahlavi writers.

Between the age of *Zaraθuštra* and that of the Pahlavi writers there intervened many centuries and at least one foreign conquest (by Alexander of Macedonia). The conquest brought about an almost total eclipse of Zoroastrianism, lasting for quite five centuries, (Macedonian rule from 312 BC to 250 BC and Parthian rule from 250 BC to 226 AD), during which most of the ancient texts were scattered.

By the time these were brought together again, partially by the Parthians and, thereafter, under the Sassanians, influences from other religions and other peoples had altered considerably the outlook of the Iranian nation. The Sassanian religion, therefore, was definitely different from the religion as taught originally in the Gathas.

However, Sassanian Zoroastrianism is based on the teachings of *Zaraθuštra*, as contained in the Gathas, but since approx. 1800 years had passed since the advent of *Zaraθuštra*, there were some changes which have been reflected in the Sassanian Zoroastrianism.

Another major problem of understanding was that the Avesta language had become a dead language in the Sassanian times and, therefore, the interpretation of Avesta was not very sound.

## Ha 45.5

aṭ<sup>1</sup> fravaxšyā<sup>2</sup> hyaṭ<sup>3</sup> mōi<sup>4</sup> mraoṭ<sup>5</sup> spəntōtəmō<sup>6</sup>  
vacā<sup>7</sup> srūidyāi<sup>8</sup> hyaṭ<sup>9</sup> marətaēibyō<sup>10</sup> vahištəm<sup>11</sup>  
yōi<sup>12</sup> mōi<sup>13</sup> ahmāi<sup>14</sup> səraošəm<sup>15</sup> dən<sup>16</sup> cayascā<sup>17</sup>  
upā<sup>18</sup> jimən<sup>19</sup> haurvātā<sup>20</sup> amərətātā<sup>21</sup>  
vaṛhəuš<sup>22</sup> manyəuš<sup>23</sup> šyaoθanāiš<sup>24</sup> mazdā<sup>25</sup> ahurō<sup>26</sup>

Then<sup>1</sup> I<sup>2</sup> will<sup>2</sup> explain<sup>2</sup> what<sup>3</sup> the Holiest<sup>6</sup> has<sup>5</sup> revealed<sup>5</sup> unto me<sup>4</sup>.  
Through<sup>7</sup> (His) word<sup>7</sup> which<sup>9</sup> (is) best<sup>11</sup> for<sup>10</sup> mortals<sup>10</sup> to hear<sup>8</sup>;  
(to those) who<sup>12</sup> offer<sup>16</sup> obedience<sup>15</sup> and<sup>17</sup> reverence<sup>17</sup> to<sup>14</sup> it<sup>14</sup>, I<sup>13</sup> (would say)  
Haurvatat<sup>20</sup> and Ameretat<sup>21</sup> shall<sup>19</sup> come<sup>19</sup> near<sup>18</sup>  
(and) through<sup>24</sup> deeds<sup>24</sup> of Vohu<sup>22</sup> Manah<sup>23</sup>, Mazda<sup>25</sup> Ahura<sup>26</sup> (also).

### Commentary:

Zaraθuštra again says that he will explain what the Holiest (i.e., Ahura Mazda) has revealed to him through His Word.

According to Zaraθuštra Ahura Mazda's word is the best for mortals to hear. Those persons who give obedience and reverence to Ahura Mazda's word shall come near to Perfection and Immortality.

Also, through deeds carried out through Vohu Manah, i.e., Good Mind / Loving Mind, they will come near to Ahura Mazda.

## Ha 45.6

aṭ<sup>1</sup> fravaxšyā<sup>2</sup> vīspanəm<sup>3</sup> mazištəm<sup>4</sup>  
stavas<sup>5</sup> aša<sup>6</sup> yə<sup>7</sup> huda<sup>8</sup> yōi<sup>9</sup> hənti<sup>10</sup>  
spəntā<sup>11</sup> mainyū<sup>12</sup> sraotū<sup>13</sup> mazdā<sup>14</sup> ahurō<sup>15</sup>  
yehyā<sup>16</sup> vahmē<sup>17</sup> vōhū<sup>18</sup> frašt<sup>19</sup> manaŋhā<sup>20</sup>  
ahyā<sup>21</sup> xratū<sup>22</sup> frō<sup>23</sup> mā<sup>24</sup> sāstū<sup>25</sup> vahištā<sup>26</sup>

Thus<sup>1</sup> I<sup>2</sup> will<sup>2</sup> explain<sup>2</sup> about<sup>4</sup> the Greatest<sup>4</sup> of All<sup>3</sup>.  
Praising<sup>5</sup> the Laws<sup>8</sup> of Aša<sup>6</sup> those<sup>7</sup> that<sup>9</sup> there<sup>10</sup> are<sup>10</sup>,  
May<sup>13</sup> Ahura<sup>15</sup> Mazda<sup>14</sup> hearken<sup>13</sup> through<sup>11</sup> (His) Holy<sup>11</sup> Spirit<sup>12</sup>.  
In whose<sup>16</sup> devotion<sup>17</sup> I<sup>19</sup> shall<sup>19</sup> strive<sup>19</sup> through<sup>18</sup> Vohu<sup>18</sup> Manah<sup>20</sup>.  
May<sup>25</sup> He<sup>25</sup> in<sup>21</sup> His<sup>21</sup> Wisdom<sup>22</sup> guide<sup>25</sup> me<sup>24</sup> forth<sup>23</sup> to<sup>26</sup> the highest<sup>26</sup>.

### Commentary:

Zaraθuštra wishes to explain to his followers about the Greatest of All, i.e., Ahura Mazda.

While explaining the concept of Ahura Mazda to his followers, Zaraθuštra says that he will sing the praises of all the Laws of Aša that are there. He wishes that Ahura Mazda, through His Holy Spirit, will hear his praises of Aša.

He then states that he will strive through Vohu Manah in his devotion to Ahura Mazda.

He hopes that Ahura Mazda in His Wisdom will guide him towards the Best or Highest Spirituality.



## Ha 45.7

yehyā<sup>1</sup> savā<sup>2</sup> iṣānti<sup>3</sup> rādaḡhō<sup>4</sup>  
yoī<sup>5</sup> zī<sup>6</sup> jvā<sup>7</sup> āḡharəcā<sup>8</sup> bvaiṇticā<sup>9</sup>  
aməratāiti<sup>10</sup> ašaonō<sup>11</sup> urvā<sup>12</sup> aēšō<sup>13</sup>  
utayūtā<sup>14</sup> yā<sup>15</sup> nərqš<sup>16</sup> sādrā<sup>17</sup> drəgvato<sup>18</sup>  
tācā<sup>19</sup> xšaθrā<sup>20</sup> mazdā<sup>21</sup> dqmīš<sup>22</sup> ahurō<sup>23</sup>

Through<sup>1</sup> whom<sup>1</sup> the seekers<sup>4</sup> have been<sup>3</sup> striving<sup>3</sup> for redemption<sup>2</sup>.  
All<sup>6</sup> (those) who<sup>5</sup> (are) living<sup>7</sup> and<sup>8</sup> have<sup>8</sup> been<sup>8</sup> and<sup>9</sup> shall be<sup>9</sup>,  
the Soul<sup>12</sup> of<sup>11</sup> the Righteous<sup>11</sup>, shall<sup>13</sup> triumph<sup>13</sup> in<sup>10</sup> immortality<sup>10</sup>  
ever<sup>14</sup> renewed<sup>14</sup> indeed<sup>15</sup> (are) the tribulations<sup>17</sup> of the wicked<sup>18</sup> human<sup>16</sup> being<sup>16</sup>.  
Of<sup>19</sup> these<sup>19</sup> indeed<sup>19</sup> (is) Mazda<sup>21</sup> Ahura<sup>23</sup> the sender<sup>22</sup> through<sup>20</sup> (His) Power<sup>20</sup>.

### Commentary:

In the last line of verse 6, Zaratuštra hopes that Ahura Mazda will guide him towards the Highest Spirituality.

In this verse Zaratuštra says that all human beings have been seeking salvation from Ahura Mazda; all those that are living, those that were and those who shall be. This concept of covering the three Times (present, past and future), is also found in later Middle Iranian languages.

Zaratuštra then goes on to say that the souls of the Righteous shall triumph by attaining immortality, but for the wicked human beings there will be many tribulations. These tribulations will be sent to them by Ahura Mazda through His Power.

## Ha 45.8

tām<sup>1</sup> nā<sup>2</sup> staotāiś<sup>3</sup> nōmañhō<sup>4</sup> ā<sup>5</sup> vīvarəṣṭō<sup>6</sup>  
nū<sup>7</sup>-zī<sup>8</sup>-ī<sup>9</sup> caṣmainī<sup>10</sup> vyādarəsəm<sup>11</sup>  
vañhəuś<sup>12</sup> manyəuś<sup>13</sup> ṣyaodanahyā<sup>14</sup> uxḍaxyācā<sup>15</sup>  
vīduś<sup>16</sup> aṣā<sup>17</sup> yəm<sup>18</sup> mazdqm<sup>19</sup> ahurəm<sup>20</sup>  
aṭ<sup>21</sup> hōi<sup>22</sup> vahmēng<sup>23</sup> dāmānē<sup>24</sup> garō<sup>25</sup> nidāmā<sup>26</sup>

Him<sup>1</sup> will<sup>5,6</sup> I seek<sup>5,6</sup> to turn<sup>5,6</sup> towards<sup>5,6</sup> us<sup>2</sup> with<sup>3</sup> hymns<sup>3</sup> of adoration<sup>4</sup>,  
for<sup>8</sup> now<sup>7</sup> verily<sup>9</sup> have<sup>11</sup> I<sup>11</sup> seen<sup>11</sup> (Him) within<sup>10</sup> (my soul's) eye<sup>10</sup>,  
good<sup>12</sup> thought<sup>13</sup>, deed<sup>14</sup> and<sup>15</sup> word<sup>15</sup>,  
having<sup>16</sup> realised<sup>16</sup> through<sup>17</sup> Aṣā<sup>17</sup> (I have seen) Mazda<sup>19</sup> Ahura<sup>20</sup> Himself<sup>18</sup>  
so<sup>21</sup> let us<sup>26</sup> offer<sup>26</sup> (our) devotions<sup>23</sup> before<sup>22</sup> Him<sup>22</sup> in the Abode<sup>24</sup> on<sup>25</sup> High<sup>25</sup>

### Commentary:

Zaraṭuštra wishes to turn Ahura Mazda towards him and his followers by bestowing praises upon Him with hymns of Adoration.

Zaraṭuštra states that now he has clearly seen Him with his 'eye' (the soul's eye). He then continues that by first obeying the commandment of good thought, word and deed and then by following the path of Aṣa, he has been able to see Ahura Mazda Himself.

Having seen Ahura Mazda in his soul, Zaraṭuštra asks his followers to offer their devotions before Ahura Mazda in the Abode on High (Garō Dāmānē), i.e., Ahura Mazda who dwells in the Highest Heaven.

Zaraṭuštra is indirectly telling his followers that persons who obey the commandment of good thoughts, words and deeds and who follow the path of Aṣa can also come close to Ahura Mazda and visualise Him in their soul's eyes.

## Ha 45.9

təm<sup>1</sup> nā<sup>2</sup> vohu<sup>3</sup> ma<sup>4</sup> mana<sup>5</sup>hā<sup>5</sup> cix<sup>6</sup>šnuš<sup>6</sup>  
yā<sup>7</sup> nā<sup>8</sup> usān<sup>9</sup> cōrā<sup>10</sup> spā<sup>11</sup>ncā<sup>11</sup> aspā<sup>12</sup>ncā<sup>12</sup>  
mazdā<sup>13</sup> xša<sup>14</sup>θrā<sup>14</sup> varā<sup>15</sup>zī<sup>15</sup> nā<sup>16</sup> dyā<sup>17</sup>zī<sup>17</sup> ahurō<sup>18</sup>  
pasū<sup>19</sup> vīrā<sup>20</sup>ng<sup>20</sup> ahmākā<sup>21</sup>ng<sup>21</sup> frada<sup>22</sup>θā<sup>22</sup> ā<sup>23</sup>  
va<sup>24</sup>hā<sup>24</sup>uš<sup>24</sup> a<sup>25</sup>šā<sup>25</sup> haozq<sup>26</sup>θwā<sup>26</sup>zī<sup>26</sup> ā<sup>27</sup> mana<sup>28</sup>hō<sup>28</sup>

Him<sup>1</sup> shall<sup>6</sup> I<sup>6</sup> seek<sup>6</sup> to propitiate<sup>6</sup> for<sup>2</sup> us<sup>2</sup> with<sup>4</sup> Vohu<sup>3</sup> Manah<sup>5</sup>  
(He) who<sup>7</sup> has<sup>10</sup> produced<sup>10</sup> for<sup>8</sup> us<sup>8</sup> (our) will<sup>9</sup> (to choose between) good<sup>11</sup> or<sup>12</sup> bad<sup>12</sup>.  
Mazda<sup>13</sup> Ahura<sup>18</sup> through<sup>14</sup> (His) Xša<sup>14</sup>θra<sup>14</sup> ordained<sup>17</sup> for<sup>16</sup> us<sup>16</sup> that<sup>15</sup> we<sup>15</sup> serve<sup>15</sup>  
our<sup>21</sup> human<sup>20</sup> flock<sup>19</sup> for<sup>23</sup> (their) advancement<sup>22</sup>  
in<sup>25</sup> A<sup>25</sup>šā<sup>25</sup> through<sup>27</sup> the deep<sup>26</sup> wisdom<sup>26</sup> of Vohu<sup>24</sup> Manah<sup>28</sup>.

### Commentary:

In this verse, Zaratuštra has brought forward the importance of Vohu Manah. The literal meaning is Good Thought or Good Mind. I.J.S.T., however translates Vohu Manah as the Loving Mind. According to him, Vohu Manah is the Love that transcends all bounds of Time and Space. It stands for Love of God and the Path of Vohu Manah is the Path of Love. Love of God is best shown by loving his creatures and it implies the Brotherhood of Man.

Zaratuštra, therefore, says in the first line, that he will propitiate Ahura Mazda through a Loving Mind for himself and his followers. He then makes another assertion in the next two lines. He says that Ahura Mazda has given us the freedom to choose between good and evil.

All other animals are ruled by nature. They follow the course of action dictated to them by natural forces and animal instinct.

Man has been given a choice to rise above pure animal instinct and nature. He can take the course of action pointed out by his Vohu Manah. This freedom of will is man's responsibility and his privilege.

J.M. Chatterjee stated that the compulsory obedience of the slave does not please Mazda; only the wilful surrender of a free being, the self surrender of the lover to the Beloved can please Him. He also quotes Jalal's Masnavi 3-3287 – translated – “where there is compulsion there may be obedience, but that is not love” – And nothing but love is acceptable to Mazda. This is why he made man free. Man has the power to choose the evil path and thereby bring suffering on himself and others. Man's crime is at the root of most of the miseries of the world. Yet Ahura Mazda does not think of depriving man of this noble privilege and dignity, i.e., Freedom of Will.

## Ha 45.9 (contd)

In the last 3 lines of this verse, Zaratuštra says that Ahura Mazda, through His Power, desired that we serve our brothers and lead them towards Truth through the Deep Wisdom of Vohu Manah or the Loving Mind.

In all his Gathas, Zaratuštra has always stood for the interdependence of Aša and Vohu Manah. The person who follows the path of Aša shall acquire Wisdom of Vohu Manah and the person who acquires Vohu Manah shall make the right choice of following the path of Aša.

Aša and Vohu Manah are the most important aspects for a human being which, if followed, will lead him to Ameretat (Immortality) and Hauravatat (Perfection) and thus enable him to reach Garothman.

## Ha 45.10

tēm<sup>1</sup> nē<sup>2</sup> yasnāiś<sup>3</sup> ārmatōiś<sup>4</sup> mīmayǰō<sup>5</sup>  
yǰō<sup>6</sup> qnmānī<sup>7</sup> mazdā<sup>8</sup> srāvī<sup>9</sup> ahurō<sup>10</sup>  
hya<sup>11</sup> hōi<sup>12</sup> aśā<sup>13</sup> vohucā<sup>14</sup> cōiś<sup>15</sup> manahā<sup>16</sup>  
xšaθra<sup>17</sup> hōi<sup>18</sup> haurvātā<sup>19</sup> amərətātā<sup>20</sup>  
ahmāi<sup>21</sup> stōi<sup>22</sup> dqn<sup>23</sup> tǝvīš<sup>24</sup> utayūitī<sup>25</sup>

Him<sup>1</sup> through<sup>3</sup> devotion<sup>3</sup> to Armaiti<sup>4</sup> (Piety) will I seek<sup>5</sup> to exalt<sup>5</sup> for<sup>2</sup> us<sup>2</sup>  
who<sup>6</sup> in<sup>7</sup> (His) graciousness<sup>7</sup> is known<sup>9</sup> (as) Ahura<sup>10</sup> Mazda<sup>8</sup>.  
For<sup>11</sup> by the help<sup>13</sup> of His<sup>12</sup> Aśā<sup>13</sup> and<sup>14</sup> Vohu<sup>14</sup> Manah<sup>16</sup> He<sup>15</sup> hath<sup>15</sup> promised<sup>15</sup>  
(that) in<sup>17</sup> His<sup>18</sup> Xšaθra<sup>17</sup> (Kingdom) Haurvatat<sup>19</sup> and Ameretat<sup>20</sup>  
shall<sup>23</sup> give<sup>23</sup> to<sup>21</sup> such<sup>21</sup> person<sup>21</sup> continuous<sup>22</sup> strength<sup>24</sup> of soul<sup>24</sup> (and) life<sup>25</sup>  
renewed<sup>25</sup>.

### Commentary:

Through absolute faith, piety and devotion (Armaiti), will Zaraθuštra worship Him who is well known as Ahura Mazda, i.e., the Lord of Creation and Lord of Life. Zaraθuštra invokes God by one and only one name, i.e., Ahura Mazda. This he does for the purpose of reiterating monotheism (i.e., one God) instead of the prevalent polytheism (i.e., worship of several gods).

He then says that, with the help of Ahura Mazda's Aśā and Vohu Manah, He has promised us Perfection and Immortality in His Kingdom. In other words, Zaraθuštra wants to say that by treading the path of Aśā and Vohu Manah mankind can reach Perfection and Immortality. These two powers will then give to mankind strength of Soul and Life Renewed, i.e., vigour and ability in this existence.

Moulton has noted that the dvandva tǝvīš<sup>24</sup> (strength of soul) and utayūitī<sup>25</sup> (life renewed) in the last line is exactly paralleled with Haurvatāt and Amərətāt in the line above. It should be noted that these two 'gifts' (tǝvīš<sup>24</sup> and utayūitī<sup>25</sup>) are closely associated with the two Aməša Spənta named above (Haurvatat and Ameretat).

## Ha 45.11

yas<sup>1</sup>-tā<sup>2</sup> daēvāng<sup>3</sup> aparō<sup>4</sup> mašyqscā<sup>5</sup>  
tarθ<sup>6</sup>-mqstā<sup>7</sup> yōi<sup>8</sup> īm<sup>9</sup> tarθ<sup>10</sup>-mainyaṇtā<sup>11</sup>  
anyāng<sup>12</sup> ahmā<sup>13</sup> yā<sup>14</sup> hōi<sup>15</sup> arām<sup>16</sup> mainyātā<sup>17</sup>  
saošyāntō<sup>18</sup> dāng<sup>19</sup> patōi<sup>20</sup> spāntā<sup>21</sup> daēnā<sup>22</sup>  
urvaθō<sup>23</sup> brātā<sup>24</sup> patā<sup>25</sup> vā<sup>26</sup> mazdā<sup>27</sup> ahurā<sup>28</sup>

Whoso<sup>1</sup> therefore<sup>2</sup> opposing<sup>4</sup> the Daevas<sup>3</sup> and<sup>5</sup> (their) men<sup>5</sup>,  
denies<sup>6,7</sup> (them) who<sup>8</sup> think<sup>11</sup> in opposition<sup>10</sup> to Him<sup>9</sup>  
(the Daevas being) so<sup>12</sup> different<sup>12</sup> from<sup>13</sup> Him<sup>13</sup>; who<sup>14</sup> thinks<sup>17</sup> with<sup>16</sup> reverence<sup>16</sup> of  
Him<sup>15</sup>,  
(such person) through<sup>21</sup> the Holy<sup>21</sup> Revelation<sup>22</sup> of the Redeemer<sup>18</sup> (Saoshyant), the  
Lord<sup>20</sup> of Wisdom<sup>19</sup>  
(he becomes our) Friend<sup>23</sup>, Brother<sup>24</sup> and<sup>26</sup> Father<sup>25</sup>, O Mazda<sup>27</sup> Ahura<sup>28</sup>.

### Commentary:

In the last verse Zaraθuštra speaks about the person who follows the path of Aša and Vohu Manah and thus reaches Perfection (Haurvatāt) and Immortality (Ameretāt).

Here Zaraθuštra speaks about the person who would oppose the Daevas and Evil. Zaraθuštra has been called the Warrior Prophet because he has always advocated active opposition to evil as part of religious life. In verse 33.2, he has clearly said that those persons who frustrate the followers of Untruth either through words or steadfast purpose or through action or those persons who instruct their companions onto the path of Aša, these persons accomplish Ahura Mazda's Will out of love for Him.

In the third line of this verse, Zaraθuštra again reiterates that the Daevas are very different from the Holy Spirit. Just as in Ha 30.3, he has said that the Twin Spirits are self working, but in their thoughts, words and actions these two Spirits show themselves as Good and Bad.

In the fourth line of this verse, Zaraθuštra speaks of the Saoshyant. This word in the Gathas means a 'Redeemer' or a 'Saviour' without any implication of future time. The implication of a Saoshyant appearing in the future is found only in later literature, especially in the Pahlavi.

The meaning of the last two lines is that the 'Redeemer' or the 'Saviour' who has faith in the Holy Revelation or Religion of Ahura Mazda and who fights the followers of untruth, that person becomes like a Friend, Brother and even the Father of mankind.

## Ushtavaiti Gatha

### Ha 46 - Introduction

This ‘kəm nəmōi zəm’ hymn is a series of questions asked by Zaratuštra to Ahura Mazda. This hymn tells us about a very important eventful period in the life of Zaratuštra.

Zaratuštra complains to Ahura Mazda that his friends and relatives refuse to accept his religion. They refuse to give up their religion of the daevas. He is, therefore, in a state of deep despair and confusion.

We realise from the first verse of this Ha, the perils and dangers Zaratuštra had to face at the hands of his relatives and friends.

In the first 13 verses we are given an account of the complaint made by Zaratuštra to Ahura Mazda. However, in the 14<sup>th</sup> verse, Ahura Mazda explains to him, through revelation, that if he desires to fulfil his mission, he must seek the help of King Vishtaspa. Zaratuštra takes heart with this advice, gives up all doubts and despair and strives to achieve his aim.

After Zaratuštra succeeded in getting the support of King Vishtaspa, he commenced his work of spreading his religion once again, by delivering sermons to his friends and relatives.

In the 15<sup>th</sup> verse, he begins by spreading his religion first among his own relatives, kith and kin and in the 16<sup>th</sup> & 17<sup>th</sup> verses, he perseveres in getting Frashaoshtra and Jamaspa to accept his religion.

It was not an easy task to convince all the people. Even after King Vishtaspa became his Patron, Zaratuštra had to enter into debates lasting for a considerable period with the courtiers of King Vishtaspa. It was only when the King saw Zaratuštra victorious in the debates that he followed him whole-heartedly.

## Ha 46.1

kqm<sup>1</sup> nəmōi<sup>2</sup> zqm<sup>3</sup> kuθrā<sup>4</sup> nəmōi<sup>5</sup> ayenī<sup>6</sup>  
pairī<sup>7</sup> xʼaētəuš<sup>8</sup> airyamanascā<sup>9</sup> dadaitī<sup>10</sup>  
nōiṭ<sup>11</sup> mā<sup>12</sup> xšnāuš<sup>13</sup> yā<sup>14</sup> vərəzənā<sup>15</sup> hēcā<sup>16</sup>  
naēdā<sup>17</sup> daxyəuš<sup>18</sup> yōi<sup>19</sup> sāstārō<sup>20</sup> drəgvaṇtō<sup>21</sup>  
kaθā<sup>22</sup> θwā<sup>23</sup> mazdā<sup>24</sup> xšnaosāi<sup>25</sup> ahurā<sup>26</sup>

To<sup>1</sup> what<sup>1</sup> land<sup>3</sup> shall<sup>2</sup> I<sup>2</sup> turn<sup>2</sup>? Whither<sup>4</sup> shall<sup>5</sup> I<sup>5</sup> turn<sup>5</sup> to<sup>6</sup> go<sup>6</sup>?  
They<sup>10</sup> hold<sup>10</sup> (me) apart<sup>7</sup> from<sup>8</sup> the self<sup>8</sup>-reliant<sup>8</sup> and<sup>9</sup> from<sup>9</sup> the Friends  
(airyaman)<sup>9</sup>.  
(There is) no<sup>11</sup> satisfaction<sup>13</sup> for<sup>12</sup> me<sup>12</sup> which<sup>14</sup> (may come) through<sup>16</sup> (my) co-  
workers<sup>15</sup>,  
nor<sup>17</sup> yet<sup>17</sup> (from these) Rulers<sup>20</sup> of<sup>18</sup> the land<sup>18</sup> who<sup>19</sup> (are) followers<sup>21</sup> of  
Untruth<sup>21</sup>.  
How<sup>22</sup> (then) shall<sup>25</sup> I<sup>25</sup> satisfy<sup>25</sup> Thee<sup>23</sup> O Mazda<sup>24</sup> Ahura<sup>26</sup>?

### Commentary:

According to our tradition we are told that Zaratrustra, after receiving inspiration at the age of thirty, had to wander about for years before his new teaching found acceptance. In those years he succeeded in receiving only one disciple, his paternal cousin, Maedyomah.

Just before he came to the court of King Vištāspa, he seemed to feel completely alone, isolated without friends. It is supposed that this Ha 46 depicts the mind of Zaratrustra during the period of desolation. There is, in this Ha, the echo of utter loneliness and despair, and yet, there is the undercurrent of firm faith in Ahura Mazda.

I.J.S.T. states that in Yasht 22.2, it has been stated that the soul of a sinner, when facing retribution after death, recites this verse. And, in contrast to this, it is stated in Yasht 22.2 that the soul of the righteous after death recites the verse Ha 43.1.

In this verse, Zaratrustra complains to Ahura Mazda that his friends (Airyaman) and relatives/ self-reliant (xʼaētəuš) and co-workers (vərəzənā) have deserted him. The wicked rulers continue to be the followers of the untruthful daevas. In his confusion and uncertainty as to how he should go ahead, he turns to the only one in whom he has utter faith. He asks Ahura Mazda where he should go, what he should do now, in order to succeed in his work.



## Ha 46.2

vaēdā<sup>1</sup> taṭ<sup>2</sup> yā<sup>3</sup> ahmī<sup>4</sup> mazdā<sup>5</sup> anaēšō<sup>6</sup>  
mā<sup>7</sup> kamnā<sup>8</sup>-fšvā<sup>8</sup> hyaṭcā<sup>9</sup> kamnā<sup>10</sup>-nā<sup>10</sup> ahmī<sup>11</sup>  
gərəzōi<sup>12</sup> tōi<sup>13</sup> ā<sup>14</sup>-ī<sup>15</sup> avaēnā<sup>16</sup> ahurā<sup>17</sup>  
rafədrēm<sup>18</sup> cagvā<sup>19</sup> hyaṭ<sup>20</sup> fryō<sup>21</sup> fryāi<sup>22</sup> daidī<sup>23</sup>  
āxsō<sup>24</sup> vaṇhəuš<sup>25</sup> ašā<sup>26</sup> īstī<sup>27</sup> manahō<sup>28</sup>

I<sup>1</sup> know<sup>1</sup> the reason<sup>2</sup>, O Mazda<sup>5</sup>, why<sup>3</sup> I<sup>4</sup> am<sup>4</sup> (indeed) helpless<sup>6</sup>,  
because<sup>7</sup> of<sup>7</sup> my<sup>7</sup> small<sup>8</sup> possessions<sup>8</sup> and<sup>9</sup> because<sup>9</sup> I<sup>11</sup> am<sup>11</sup> with a small<sup>10</sup>  
following<sup>10</sup>.  
I<sup>12</sup> appeal<sup>12</sup> to<sup>13</sup> Thee<sup>13</sup> about<sup>14</sup> this<sup>15</sup>, consider<sup>16</sup> carefully<sup>16</sup>, O Ahura<sup>17</sup>  
(I am) aspiring<sup>19</sup> to<sup>18</sup> the Bliss<sup>18</sup> which<sup>20</sup> the Beloved<sup>21</sup> grants<sup>23</sup> to the Lover<sup>22</sup>.  
Teach<sup>24</sup> (me) through<sup>26</sup> Ašā<sup>26</sup> about<sup>27</sup> the Power<sup>27</sup> of Vohu<sup>25</sup> Manah<sup>28</sup>.

### Commentary:

Zaraθuštra bewails the fact that because he has not obtained a high position materially, people are not impressed by him and thus he has very few followers.

Zaraθuštra is very disheartened by this situation and, therefore, he seeks assistance from Ahura Mazda. In the last three lines he appeals to Ahura Mazda to grant him the Inner Bliss which comes to a person through the love of the Beloved One, Ahura Mazda.

He asks Ahura Mazda to teach him how to obtain the Power of Vohu Manah, i.e., the Power of Love, through the path of righteousness or Ašā so that he is able to overcome all worldly weaknesses.

## Ha 46.3

kadā<sup>1</sup> mazdā<sup>2</sup> yōi<sup>3</sup> uxšānō<sup>4</sup> asnqm<sup>5</sup>  
aṇhāuš<sup>6</sup> darəθrāi<sup>7</sup> frō<sup>8</sup> ašahyā<sup>9</sup> frārəntē<sup>10</sup>  
vərəzdāiš<sup>11</sup> səṇghāiš<sup>12</sup> saošyāntqm<sup>13</sup> xratavō<sup>14</sup>  
kaēibyō<sup>15</sup> ūθāi<sup>16</sup> vohu<sup>17</sup> jimaṭ<sup>18</sup> manaṇhā<sup>19</sup>  
maibyō<sup>20</sup> θwā<sup>21</sup> sqstrāi<sup>22</sup> vərənē<sup>23</sup> ahurā<sup>24</sup>

When<sup>1</sup> O Mazda<sup>2</sup> shall<sup>4</sup> dawn<sup>4</sup> those<sup>3</sup> days<sup>5</sup>  
for<sup>7</sup> upholding<sup>7</sup> the Spiritual<sup>6</sup> Life<sup>6</sup> of<sup>9</sup> Aša<sup>9</sup>, (when) shall<sup>10</sup> come<sup>10</sup> forth<sup>8</sup>  
the wisdom<sup>14</sup> of<sup>13</sup> the Saviours<sup>13</sup> with<sup>11</sup> effective<sup>11</sup> teaching<sup>12</sup>.  
To<sup>15</sup> whose<sup>15</sup> help<sup>16</sup> shall<sup>18</sup> (this wisdom) come<sup>18</sup> with<sup>17</sup> Vohu<sup>17</sup> Manah<sup>19</sup>.  
I<sup>23</sup> choose<sup>23</sup> Thee<sup>21</sup> for<sup>22</sup> my<sup>20</sup> teaching<sup>22</sup>, O Ahura<sup>24</sup>.

### Commentary:

Zaraθuštra asks Ahura Mazda when the days of Aša or righteousness would dawn in this world, when the wisdom of the saviours shine forth to reach mankind and uphold the Spiritual Life of Aša.

He further asks unto whom the Good Divine Intelligence shall come for help. In other words, Zaraθuštra asks Ahura Mazda unto whose mind will the teaching of his religion enter, or unto whom will the truth of his religion dawn so that he may support Zaraθuštra's religion.

In the last line, Zaraθuštra confirms his great faith in Ahura Mazda and says that he has chosen Ahura Mazda for instruction, implying that whenever Zaraθuštra is in any difficulty and needs instruction, he will turn to Ahura Mazda for help and guidance.

## Ha 46.4

aṭ<sup>1</sup> tēng<sup>2</sup> drəgvā<sup>3</sup> yāng<sup>4</sup> ašahyā<sup>5</sup> važdrēng<sup>6</sup> pāt<sup>7</sup>  
gā<sup>8</sup>-frōrətōiš<sup>9</sup> šōiθrahyā<sup>10</sup> vā<sup>11</sup> daxyāuš<sup>12</sup> vā<sup>13</sup>  
duž<sup>14</sup>-azōbā<sup>15</sup> hqs<sup>16</sup> x<sup>17</sup>āiš<sup>17</sup> šyaovānāiš<sup>18</sup> ahēmūstō<sup>19</sup>  
yas<sup>20</sup>-tām<sup>21</sup> xšaθrā<sup>22</sup> mazdā<sup>23</sup> mōiθa<sup>24</sup> jyātāuš<sup>25</sup> vā<sup>26</sup>  
hvō<sup>27</sup> tēng<sup>28</sup> frō<sup>29</sup> gā<sup>30</sup> paθmāng<sup>31</sup> hūcistōiš<sup>32</sup> carā<sup>33</sup>

Then<sup>1</sup> the follower<sup>3</sup> of Untruth<sup>3</sup> prevents<sup>7</sup> those<sup>2</sup> who<sup>4</sup> support<sup>6</sup> Aša<sup>5</sup>  
from<sup>9</sup> advancing<sup>9</sup> Creation<sup>8</sup> whether<sup>11</sup> in<sup>10</sup> the province<sup>10</sup> or<sup>13</sup> in<sup>12</sup> the land<sup>12</sup>.  
Unfriendly<sup>19</sup> through<sup>17</sup> his<sup>17</sup> own<sup>17</sup> actions<sup>18</sup> he<sup>16</sup> is dangerous<sup>14</sup> to invoke<sup>15</sup>.  
Whoso<sup>20</sup> opposes<sup>24</sup> him<sup>21</sup> with<sup>22</sup> (all his) might<sup>22</sup> and<sup>26</sup> with<sup>25</sup> (all his) soul<sup>25</sup>, O  
Mazda<sup>23</sup>,  
such<sup>27</sup> a person<sup>27</sup> shall<sup>33</sup> lead<sup>33</sup> them<sup>28</sup> (as) Leader<sup>29,30</sup> along<sup>31</sup> the Paths<sup>31</sup> of (Thy)  
Holy<sup>32</sup> Will<sup>32</sup>.

### Commentary:

Zaraθuštra tells Ahura Mazda that the follower of Untruth, the wicked man, prevents the Righteous from advancing in this world, whether in the province or in the country. The wicked person does not act as a friend and is thus dangerous and should not be invoked or called as a helper or an associate or a friend.

Then Zaraθuštra says that those persons who oppose such wicked men with all their might and soul, such persons are the true Leaders and they are the ones who lead others onto the Righteous path, thus accomplishing Ahura Mazda's Holy Plan or Will.

## Ha 46.5

yā<sup>1</sup> vā<sup>2</sup> xšayqs<sup>3</sup> adqs<sup>4</sup> drītā<sup>5</sup> ayaṇtəm<sup>6</sup>  
urvātōis<sup>7</sup> vā<sup>8</sup> huzāntuś<sup>9</sup> miθrōibyō<sup>10</sup> vā<sup>11</sup>  
rašnā<sup>12</sup> jvqs<sup>13</sup> yā<sup>14</sup> ašavā<sup>15</sup> drəgvaṇtəm<sup>16</sup>  
vīcirō<sup>17</sup> hqs<sup>18</sup> taṭ<sup>19</sup> frō<sup>20</sup> xʷaētavē<sup>21</sup> mruyāṭ<sup>22</sup>  
uzūiθyōi<sup>23</sup> īm<sup>24</sup> mazdā<sup>25</sup> xrūnyāṭ<sup>26</sup> ahurā<sup>27</sup>

Whoso<sup>1</sup>, however<sup>2</sup>, powerful<sup>3</sup>, receives<sup>4</sup> with<sup>5</sup> consideration<sup>5</sup> a<sup>6</sup> suppliant<sup>6</sup>,  
whether<sup>8</sup> by Divine<sup>7</sup> Ordinance<sup>7</sup> or<sup>11</sup> out of humanity<sup>10</sup>, (This) wise<sup>9</sup> man<sup>9</sup>,  
this<sup>14</sup> follower<sup>15</sup> of Truth<sup>15</sup>, living<sup>13</sup> in<sup>12</sup> rectitude<sup>12</sup>, (receives even) a follower<sup>16</sup> of  
untruth<sup>16</sup>  
(then) with<sup>17</sup> discrimination<sup>17</sup>, he<sup>20'22</sup> should<sup>20'22</sup> reveal<sup>20'22</sup> (to him) that<sup>19</sup>  
(knowledge which leads to) self<sup>21</sup>-reliance<sup>21</sup>,  
to save<sup>23</sup> him<sup>24</sup> O Mazda<sup>25</sup> Ahura<sup>27</sup> from<sup>26</sup> utter<sup>26</sup> destruction<sup>26</sup>.

### Commentary:

Darmesteter and others give a diametrically opposite translation to that of I.J.S.T. and Phiroz Shapurji Masani. Darmesteter implies that the wise and holy should give no help whatsoever to the wicked, while Masani thinks that every wise and holy man should try to rescue even the wicked from the perils that threaten the soul.

It is suggested that a powerful or strong and wise man should be guided by the Divine Law or by his human heart and receive with kindness all suppliants who come to him for help, even those who are the followers of untruth.

This strong wise man who follows the path of Aša, who lives for Truth, shall guide the false ones from their wrongful destructive ways and lead them to be self-reliant.

The idea is that the false ones should be taught to use their own powers of thinking for themselves and to rely on their own judgement rather than that on the teachings of the false teachers.

## Ha 46.6

aṭ<sup>1</sup> yas<sup>2</sup>-tām<sup>3</sup> nōiṭ<sup>4</sup> nā<sup>5</sup> isəmnō<sup>6</sup> āyāṭ<sup>7</sup>  
drūjō<sup>8</sup> hvō<sup>9</sup> dāmqm<sup>10</sup> haēθahyā<sup>11</sup> ā<sup>12</sup>-gāṭ<sup>13</sup>  
hvō<sup>14</sup> zī<sup>15</sup> drəgvā<sup>16</sup> yē<sup>17</sup> drəgvāitē<sup>18</sup> vahištō<sup>19</sup>  
hvō<sup>20</sup> ašavā<sup>21</sup> yahmāi<sup>22</sup> ašavā<sup>23</sup> fryō<sup>24</sup>  
hyaṭ<sup>25</sup> daēnā<sup>26</sup> paouruā<sup>27</sup> dā<sup>28</sup> ahurā<sup>29</sup>

But<sup>1</sup>, the man<sup>5</sup> of<sup>6</sup> power<sup>6</sup> who<sup>2</sup> comes<sup>7</sup> not<sup>4</sup> to<sup>3</sup> him<sup>3</sup> (with help)  
Shall<sup>13</sup> himself<sup>9</sup> come<sup>13</sup> among<sup>12</sup> the ensnaring<sup>11</sup> enticers<sup>10</sup> of<sup>8</sup> untruth<sup>8</sup>,  
because<sup>15</sup> he<sup>14</sup> himself<sup>14</sup> (is) wicked<sup>16</sup> who<sup>17</sup> (is) best<sup>19</sup> (intentioned) to<sup>18</sup> the  
follower<sup>18</sup> of untruth<sup>18</sup>  
(and) he<sup>20</sup> indeed<sup>20</sup> (is) righteous<sup>21</sup> to<sup>22</sup> whom<sup>22</sup> the Truthful<sup>23</sup> one<sup>23</sup> (is) dear<sup>24</sup>  
ever<sup>25</sup> since<sup>25</sup> Thou<sup>28</sup> created<sup>28</sup> (our) original<sup>27</sup> Inner<sup>26</sup> Selves<sup>26</sup>, O Ahura<sup>29</sup>.

### Commentary:

In continuation of the previous verse, Zaraθuštra says that if the strong powerful man does not help and guide the wicked person onto the righteous path, then he himself shall get ensnared by the enticers of untruth.

The one who may have good intentions towards the wicked and who does not voice his protest against such a person becomes himself a supporter of untruth.

However, that person is considered righteous who loves the Truthful man. This is Ahura Mazda's Law ever since He first created our Inner Self or Conscience (daena).

## Ha 46.7

kəm<sup>1</sup> nā<sup>2</sup> mazdā<sup>3</sup> mavaite<sup>4</sup> pāyūm<sup>5</sup> dadāt<sup>6</sup>  
hya<sup>7</sup> mā<sup>8</sup> drəgvā<sup>9</sup> dīdarəšata<sup>10</sup> aēna<sup>11</sup>he<sup>11</sup>  
anyēm<sup>12</sup> ōwahnā<sup>13</sup> āōrascā<sup>14</sup> manahascā<sup>15</sup>  
yayā<sup>16</sup> šyaoōanāis<sup>17</sup> ašəm<sup>18</sup> ōraoštā<sup>19</sup> ahurā<sup>20</sup>  
təm<sup>21</sup> mōi<sup>22</sup> dąstvqm<sup>23</sup> daēnayāi<sup>24</sup> frā<sup>25</sup>-vaocā<sup>26</sup>

Whom<sup>1,2</sup> O Mazda<sup>3</sup>, hast<sup>6</sup> Thou<sup>6</sup> appointed<sup>6</sup> Protector<sup>5</sup> over<sup>4</sup> one<sup>4</sup> like<sup>4</sup> me<sup>4</sup>.  
When<sup>7</sup> the follower<sup>9</sup> of Untruth<sup>9</sup> sets<sup>10</sup> himself<sup>10</sup> against<sup>8</sup> me<sup>8</sup> with<sup>11</sup> violence<sup>11</sup>  
(whom) other<sup>12</sup> than<sup>13</sup> Thy<sup>13</sup> Fire<sup>14</sup> and (Thy) (Vohu) Manah<sup>15</sup>?  
Through<sup>17</sup> the working<sup>17</sup> of<sup>16</sup> these<sup>16</sup> two<sup>16</sup> (Thy) Eternal<sup>18</sup> Law<sup>18</sup> is<sup>19</sup> fulfilled<sup>19</sup> O  
Ahura<sup>20</sup>.  
This<sup>21</sup> sacred<sup>23</sup> lore<sup>23</sup> do<sup>26</sup> Thou<sup>26</sup> declare<sup>26</sup> clearly<sup>25</sup> to me<sup>22</sup> for<sup>24</sup> (my) Inner<sup>24</sup>  
Self<sup>24</sup>.

### Commentary:

This verse is the first part of the Kusti prayers (known as kəm-nā-mazdā) followed by verse 44.16 (omitting the first line).

In this verse Zaratustra asks Ahura Mazda whom He has appointed as his Protector, when the evil follower of untruth, i.e., a wicked person, violently attacks him.

As usual, Zaratustra gives the answer in the next two lines by saying who else but Ahura Mazda's Fire and Vohu Manah shall be the Protector. According to him, these two working together will strengthen and nourish Ahura Mazda's Eternal Law, i.e., Aša, and thus fulfil Ahura Mazda's Will.

Ahura Mazda's Fire is the Divine Inner Fire in the hearts of all mankind and Ahura Mazda's Vohu Manah is the Spiritual Mind and Love of Ahura Mazda which will guide mankind towards His Eternal Law i.e. Aša. This then is the protection given by Ahura Mazda to Zaratustra and to all mankind.

Zaratustra then hopes that this Sacred Truth will be realised by his Inner Self or Daena (conscience).

## Ha 46.8

yā<sup>1</sup> vā<sup>2</sup> mōi<sup>3</sup> yā<sup>4</sup> gaēθā<sup>5</sup> dazdē<sup>6</sup> aēnaŋhē<sup>7</sup>  
nōi<sup>8</sup> ahyā<sup>9</sup> mā<sup>10</sup> āθriš<sup>11</sup> ŋyaōθanāiš<sup>12</sup> frōsyā<sup>13</sup>  
paity<sup>14</sup>-aogə<sup>15</sup> tā<sup>16</sup> ahmāi<sup>17</sup> jasōi<sup>18</sup> dvaēšāŋhā<sup>19</sup>  
tanvəm<sup>20</sup> ā<sup>21</sup> yā<sup>22</sup> īm<sup>23</sup> hu<sup>24</sup>-jyātōiš<sup>25</sup> pāyāt<sup>26</sup>  
nōi<sup>27</sup> duž<sup>28</sup>-jyātōiš<sup>29</sup> kā<sup>30</sup>-cī<sup>31</sup> mazdā<sup>32</sup> dvaēšāŋhā<sup>33</sup>

Verily<sup>2</sup>, I<sup>3</sup> say<sup>3</sup>, whoso<sup>1</sup> is<sup>6</sup> minded<sup>6</sup> to harm<sup>7</sup> these<sup>4</sup> worlds<sup>5</sup>  
his<sup>9</sup> flame<sup>11</sup> (of wrath) shall<sup>13</sup> not<sup>8</sup> reach<sup>13</sup> me<sup>10</sup> through<sup>12</sup> (his) deeds<sup>12</sup>  
(but) recoiling<sup>14,15</sup> with hatred<sup>19</sup> it<sup>16</sup> shall<sup>18</sup> come<sup>18</sup> (back) to<sup>17</sup> him<sup>17</sup>  
(this flame) which<sup>22</sup> keeps<sup>26</sup> his<sup>23</sup> own<sup>20</sup> self<sup>20</sup> far<sup>21</sup> from<sup>24</sup> Perfect<sup>24</sup> Life<sup>25</sup>  
(but) not<sup>27</sup> in any<sup>30,31</sup> way<sup>30,31</sup> from<sup>28</sup> Evil<sup>28</sup> Life<sup>29</sup>, O Mazda<sup>32</sup>, because<sup>33</sup> of  
hatred<sup>33</sup>.

### Commentary:

Zaraθuštra says that anyone who seeks to harm life in the world, his actions of flowing wrath or hatred shall not touch him but this person's flowing hatred shall recoil on to him.

Because of this flowing hatred he will prevent his own self from the Perfect Life. Instead, this hatred will lead him on to the Evil Life.

In this way, Zaraθuštra is warning his followers that hatred harms the person himself and not the others and hatred prevents the person from leading a Good Life.

## Ha 46.9

kā<sup>1</sup> hvō<sup>2</sup> yā<sup>3</sup> mā<sup>4</sup> arədrō<sup>5</sup> cōiθa<sup>6</sup> pouruyō<sup>7</sup>  
yaθā<sup>8</sup> θwā<sup>9</sup> zəvīšūm<sup>10</sup> uzəməōhī<sup>11</sup>  
šyaōθanōi<sup>12</sup> spəntəm<sup>13</sup> ahurəm<sup>14</sup> ašavanəm<sup>15</sup>  
yā<sup>16</sup> tōi<sup>17</sup> ašā<sup>18</sup> yā<sup>19</sup> ašāi<sup>20</sup> gəuš<sup>21</sup> tašā<sup>22</sup> mrao<sup>23</sup>  
i<sup>24</sup>šəntī<sup>24</sup> mā<sup>25</sup> tā<sup>26</sup> tōi<sup>27</sup> vohū<sup>28</sup> manahā<sup>29</sup>

Who<sup>1</sup> (is) the Great<sup>2</sup> One<sup>2</sup>, the foremost<sup>7</sup> Devotee<sup>5</sup> who<sup>3</sup> shall<sup>6</sup> teach<sup>6</sup> me<sup>4</sup>  
how<sup>8</sup> we<sup>11</sup> may<sup>11</sup> regard<sup>11</sup> Thee<sup>9</sup> (as) Most<sup>10</sup> Worthy<sup>10</sup> to be<sup>10</sup> invoked<sup>10</sup>  
(as) Holy<sup>13</sup> Lord<sup>14</sup> (Judge) of<sup>12</sup> (our) acts<sup>12</sup> (as) Lord<sup>14</sup> of Truth<sup>15</sup>?  
Whatever<sup>16</sup> (is) Thine<sup>17</sup> through Ašā<sup>18</sup>, whatever<sup>19</sup> the Creator<sup>22</sup> of<sup>21</sup> Life<sup>21</sup>  
revealed<sup>23</sup> unto Ašā<sup>20</sup>  
for<sup>26</sup> (all) these<sup>26</sup> of<sup>27</sup> Thine<sup>27</sup> shall<sup>24</sup> (we all) ever<sup>25</sup> strive<sup>24</sup> through<sup>28</sup> Vohu<sup>28</sup>  
Manah<sup>29</sup>.

### Commentary:

Zaraθuštra asks the question to Ahura Mazda, who was the Great Devotee of Ahura Mazda who would teach him and his followers that He is the most worthy to be invoked, that He is the Lord Judge of all actions and the Lord of Truth.

The answer is implied that Zaraθuštra is the Great Devotee who will explain to his followers all the teachings.

In the next two lines Zaraθuštra says that the Creator of the Earth, i.e., Ahura Mazda has revealed his Will or Plan through Ašā.

In Ha 28.8 and 29.7, Zaraθuštra has said that Ahura Mazda is of one accord with Ašā. Also Ašā is, in fact, the Plan/Will of Ahura Mazda and this Plan embodies the Mysteries of Life.

Zaraθuštra says that those who wish to learn about this revelation of Ahura Mazda's Plan and Mysteries of Life, should strive to realise it through Vohu Manah or Love of Ahura Mazda.



## Ha 46.10

yā<sup>1</sup> vā<sup>2</sup> mōi<sup>3</sup> nā<sup>4</sup> gənā<sup>5</sup> vā<sup>6</sup> mazdā<sup>7</sup> ahurā<sup>8</sup>  
dāyā<sup>9</sup> aṇhəuš<sup>10</sup> yā<sup>11</sup> tū<sup>12</sup> vōistā<sup>13</sup> vahištā<sup>14</sup>  
ašim<sup>15</sup> ašāi<sup>16</sup> vohu<sup>17</sup> xšaθrəm<sup>18</sup> manahā<sup>19</sup>  
yascā<sup>20</sup> haxšāi<sup>21</sup> xšmāvatəm<sup>22</sup> vahmāi<sup>23</sup> ā<sup>24</sup>  
frō<sup>25</sup> tāis<sup>26</sup> vīspāis<sup>27</sup> cinvatō<sup>28</sup> frafra<sup>29</sup> pərətūm<sup>30</sup>

Verily<sup>2</sup> I<sup>3</sup> say<sup>3</sup>, whoso<sup>1</sup>, man<sup>4</sup> or<sup>6</sup> woman<sup>5</sup> O Mazda<sup>7</sup> Ahura<sup>8</sup>,  
giveth<sup>9</sup> unto Life<sup>10</sup> what<sup>11</sup> Thou<sup>12</sup> deemest<sup>13</sup> the best<sup>14</sup> –  
the Blessing<sup>15</sup> of Aša<sup>16</sup>, the Power<sup>18</sup> (Xšaθra) (accruing) through<sup>17</sup> Vohu<sup>17</sup>  
Manah<sup>19</sup> –  
and<sup>20</sup> whom<sup>20</sup> I<sup>21</sup> will<sup>21</sup> lead<sup>21</sup> upto<sup>24</sup> the Worship<sup>23</sup> of such<sup>22</sup> as Ye<sup>22</sup>,  
with<sup>26</sup> them<sup>26</sup> all<sup>27</sup> I<sup>29</sup> will<sup>29</sup> fare<sup>29</sup> across<sup>25</sup> the Bridge<sup>30</sup> of the Judge<sup>28</sup>.

### Commentary:

Zaraθuštra tells Ahura Mazda that if anyone, either man or woman, gives in this life the following three things then he would lead him or her to the worship of Ahura Mazda and also lead all such persons over the Bridge of Judgement.

The three things are, the best of spiritual life and devotion, Aša and the Spiritual Power accrued through Vohu Manah.

Zaraθuštra thus tells Ahura Mazda that he would be able to instil love and adoration for Him in those men or women who follow the path of Aša and obtain Spiritual Power through Vohu Manah, he will be able to instil in them love and adoration for Ahura Mazda and they would be able to cross the Bridge of Judgement with his help.

Cinvatō Pərətūm – Bartholomae translates as “the Bridge of the Judge”; Moulton “the Bridge of the Separator”. This Bridge is mentioned three times in the Gathas; in this verse, in the next verse and in Ha 51.13. In all these three, ‘Cinvatō’ is a separate word. This word indicates the sorting out or separating of the righteous and the unrighteous after death.

The Separator or the Judge is expressly mentioned in Ha 46.17 as being Ahura Mazda Himself.

## Ha 46.10 (contd)

\*Moulton has given a very interesting account of the development of the idea of the Bridge. The idea of the Bridge is certainly pre- Zoroastrian and ‘it may have owed its origin.....probably to the Milky Way’. There is mention in Northern Mythology and elsewhere of a Bridge building a pathway between Earth and Heaven along which the souls of the departed passed.

A Bridge is mentioned in the Rig Veda leading to happiness, as also in Islam as the Bridge of Al-Sirat.

\*Moulton has said “Zaraṭuštra evidently concerned himself little enough with the working out of the myth. We trace the hallmark of this thought in the name which represents the only part of the idea he cared to retain..... In retaining the Bridge from the popular belief he added a judgement which the soul had to undergo before passing over.” It is the “judgement separating followers of Truth and of Untruth on which the Gathas insist so strongly.”

\*EZ., pp. 164-67; the quotations are from there.

## Ha 46.11

xšaθrāiš<sup>1</sup> yūjān<sup>2</sup> karapanō<sup>3</sup> kāvayascā<sup>4</sup>  
akāiš<sup>5</sup> šyaōθanāiš<sup>6</sup> ahūm<sup>7</sup> mərəŋgeidyāi<sup>8</sup> mašm<sup>9</sup>  
yēng<sup>10</sup> x<sup>11</sup>θ<sup>11</sup> urvā<sup>12</sup> x<sup>13</sup>aēcā<sup>13</sup> xraodaṭ<sup>14</sup> daēnā<sup>15</sup>  
hyaṭ<sup>16</sup> aibī<sup>17</sup>-gəməñ<sup>18</sup> yaθrā<sup>19</sup> cinvatō<sup>20</sup> pərətuš<sup>21</sup>  
yavōi<sup>22</sup> vīspāi<sup>23</sup> drūjō<sup>24</sup> dāmānāi<sup>25</sup> astayō<sup>26</sup>

Through<sup>1</sup> (their) powers<sup>1</sup> the Priests<sup>3</sup> and<sup>4</sup> the Princes<sup>4</sup> would<sup>2</sup> yoke<sup>2</sup>  
mankind<sup>9</sup> to<sup>5</sup> evil<sup>5</sup> acts<sup>6</sup> for<sup>8</sup> destroying<sup>8</sup> life<sup>7</sup>  
(but) their<sup>11</sup> own<sup>11</sup> soul<sup>12</sup> and<sup>13</sup> their<sup>13</sup> own<sup>13</sup> Inner<sup>15</sup> Self<sup>15</sup> shall<sup>14</sup> chide<sup>14</sup> them<sup>10</sup>  
when<sup>16</sup> they<sup>18</sup> come<sup>18</sup> near<sup>17</sup> to<sup>19</sup> where<sup>19</sup> the Bridge<sup>21</sup> of<sup>20</sup> the Judge<sup>20</sup> (stands);  
(such) for<sup>23</sup> all<sup>23</sup> time<sup>22</sup> shall be dwellers<sup>26</sup> of the Abode<sup>25</sup> of Untruth<sup>24</sup>.

### Commentary:

Zaraθuštra says that the Karapans (Priests) (see Ha 32.12), those wilfully deaf, and the Kavis (Princes) (see Ha 32.14) those wilfully blind, because of these powers, destroy the lives of mankind by deluding them into committing evil acts.

But the souls and daena (inner self) of these Karapans and Kavis will lament when they approach the Bridge of the Judge because they will not be able to cross the Bridge. They will find themselves dwelling for eternity in the Abode of Untruth.

Zaraθuštra is trying to tell his followers that the sinners wrong themselves the most as they will themselves suffer on the Day of Judgement. In the blind fury of destruction of mankind, the sinners destroy even their own selves.

Urvā and Daēnā - these two have been used together also in Ha 45.2, but in reverse order. Here these two are meant to refer to the two highest principles of the human being and may be regarded as making up the “Higher Self” of man.

In the later Avesta, these two principles have been written as Urvan and Fravaši. The latter is neither named nor mentioned in the Gathas at all. I.J.S.T. suggests that Daēnā in the Gathas comes nearest in significance to the Fravaši of later Avesta. These two Urvan and Daēnā would chide the wicked when they stand at the Bridge of the Judge.

## Ha 46.12

hyaṭ<sup>1</sup> us<sup>2</sup> aṣā<sup>3</sup> naptyaēšū<sup>4</sup> nafšuca<sup>5</sup>  
tūrahyā<sup>6</sup> uz<sup>7</sup>-jān<sup>8</sup> fryānahyā<sup>9</sup> aojyaēšū<sup>10</sup>  
ārmatoiš<sup>11</sup> gaēθā<sup>12</sup> frādō<sup>13</sup> θwaxšaṇhā<sup>14</sup>  
aṭ<sup>15</sup> īš<sup>16</sup> vohu<sup>17</sup> hām<sup>18</sup> aibī<sup>19</sup>-mōist<sup>20</sup> manaṇhā<sup>21</sup>  
aēibyō<sup>22</sup> rafəðrāi<sup>23</sup> mazdā<sup>24</sup> saste<sup>25</sup> ahurō<sup>26</sup>

When<sup>1</sup> through<sup>3</sup> Aṣā<sup>3</sup> forth<sup>2</sup> among<sup>4</sup> the kindred<sup>4</sup> and<sup>5</sup> the progeny<sup>5</sup>  
of the powerful<sup>10</sup> Turanian<sup>6</sup> Fryāna<sup>9</sup> there<sup>8</sup> shall<sup>8</sup> come<sup>8</sup> forth<sup>7</sup>  
the advancement<sup>13</sup> of life<sup>12</sup> through<sup>14</sup> (their) zeal<sup>14</sup> for Armaiti<sup>11</sup>  
then<sup>15</sup> shall<sup>19,20</sup> he<sup>19,20</sup> (Fryāna) unite<sup>19,20</sup> them<sup>16</sup> together<sup>18</sup> in Vohu<sup>17</sup> Manah<sup>21</sup>  
(and) unto<sup>22</sup> them<sup>22</sup> shall<sup>25</sup> Mazda<sup>24</sup> Ahura<sup>26</sup> be revealed<sup>25</sup> for<sup>23</sup> (their)  
salvation<sup>23</sup>.

### Commentary:

Moulton has said the Turanians were “the traditional enemies of Iran. Such names as Fraṇrasyan (Afrāsiab) and Arjat-aspā (Arjāsp) are noted in the epics of Iranian saga.

The hostility was one of culture and religion between Mazdā and Daēvā, between agriculturists and nomads. Fryāna is proof that individuals might cross over. Mills in his translation actually says Fryāna (friendly).

In later Avesta one of these Fryāna is named Yōiṣta. The name is found in Yasht 5.81 (Avan Yasht) and Yasht 13.120 (Fravardin Yasht). He had answered the 99 enigmas of the Sorcerer-demon Axtya and thus destroyed his power.

Bartholomae thinks the Turanians were an Iranian Tribe outside the domains of Vištāspa and that they were not unfriendly to Zaratuštra. I.J.S.T. thinks that they were Scythians, as the ancient Scythian language has been classed definitely as one of the Old Iranian languages.

In this verse, therefore, Zaratuštra seems to have realised that the Kinsfolk of Fryāna of Turān were friendly towards his ideas and religion. He says that these Kinsfolk of Fryāna, by following the path of Aṣā and led by their faith and piety (Armaiti) and zeal, have advanced their lives.

## Ha 46.12 (contd)

Zaraθuštra feels that the Fryāna would unite the warring tribes of Turanians, in good-will, under the inspiration of his message which would lead them through Vohu Manah into being united and this will reveal Ahura Mazda's Laws to them which would lead them to Bliss.

There is no doubt that Zaraθuštra desired that his Gospel be spread throughout the whole world. Mazda is not the God of any particular tribe.

To hold that the Gospel of Zaraθuštra is meant for Iranians alone is to miss the significance of his message and to dwarf his greatness. Brotherhood of Man is the idea that appealed to him most, and that is the only meaning of the "service of the soul of the Earth" with which the Gatha starts at Ha 28.1.

## Ha 46.13

yā<sup>1</sup> spitāməm<sup>2</sup> zaraθuštrəm<sup>3</sup> rādañhā<sup>4</sup>  
marətaēžū<sup>5</sup> xšnāuš<sup>6</sup> hvō<sup>7</sup> nā<sup>8</sup> frasrūidyāi<sup>9</sup> ərəδwō<sup>10</sup>  
až<sup>11</sup> hōi<sup>12</sup> mazdā<sup>13</sup> ahūm<sup>14</sup> dadāž<sup>15</sup> ahurō<sup>16</sup>  
ahmāi<sup>17</sup> gaeθā<sup>18</sup> vohū<sup>19</sup> frādaž<sup>20</sup> manañhā<sup>21</sup>  
təm<sup>22</sup> və<sup>23</sup> ašā<sup>24</sup> mēhmaidī<sup>25</sup> huš<sup>26</sup>-haxāim<sup>27</sup>

Whoso<sup>1</sup> (helping) Spitama<sup>2</sup> Zaraθuštra<sup>3</sup> to fulfil<sup>4</sup> (his task),  
(whoso) among<sup>5</sup> men<sup>5</sup> shall<sup>6</sup> satisfy<sup>6</sup> (Him), that<sup>7,8</sup> man<sup>7,8</sup> shall be<sup>9</sup> renowned<sup>9</sup> (as)  
upright<sup>10</sup>  
and<sup>11</sup> to<sup>12</sup> him<sup>12</sup> shall<sup>15</sup> Mazda<sup>13</sup> Ahura<sup>16</sup> grant<sup>15</sup> (Spiritual) Life<sup>14</sup>  
(and) through<sup>19</sup> Vohu<sup>19</sup> Manah<sup>21</sup> shall<sup>20</sup> advance<sup>20</sup> his<sup>17</sup> worlds<sup>18</sup>;  
him<sup>22</sup> indeed<sup>23</sup> shall<sup>25</sup> we<sup>25</sup> regard<sup>25</sup> (as) close<sup>26</sup>-knit<sup>27</sup> with<sup>24</sup> Ašā<sup>24</sup>.

### Commentary:

Zaraθuštra declares to his followers that the man who will help him in fulfilling his task in the world will satisfy him. Here he declares his full name, i.e., Spitama Zaraθuštra.

Zaraθuštra further declares that such a person shall be renowned in this world as an upright and worthy man and Ahura Mazda shall grant to him a Spiritual Happy Life and through Vohu Manah his worlds shall prosper.

The plurality of the word ‘worlds’ is used in the sense of the whole of a man’s surroundings i.e. his village, town, country, etc. Zaraθuštra further says that such a man shall be regarded by everyone as being close-knit with Ašā, i.e., who is at one with Ašā, following the path of Ašā.

## Ha 46.14

Zaraθuštra<sup>1</sup> kas<sup>2</sup>-tē<sup>3</sup> ašavā<sup>4</sup> urvaθō<sup>5</sup>  
mazōi<sup>6</sup> magāi<sup>7</sup> kē<sup>8</sup> vā<sup>9</sup> frasrūidyāi<sup>10</sup> vaštī<sup>11</sup>  
aṭ<sup>12</sup> hvō<sup>13</sup> kavā<sup>14</sup> vištāspō<sup>15</sup> yāhī<sup>16</sup>  
yēngs<sup>17</sup>-tū<sup>18</sup> mazdā<sup>19</sup> hadəmōi<sup>20</sup> minas<sup>21</sup> ahurā<sup>22</sup>  
tēng<sup>23</sup> zbayā<sup>24</sup> vañhəuš<sup>25</sup> uxδāiš<sup>26</sup> manañhō<sup>27</sup>

Zaraθuštra<sup>1</sup> who<sup>2</sup> (is) thy<sup>3</sup> friend<sup>5</sup>, the follower<sup>4</sup>-of-Truth<sup>4</sup>?  
For<sup>6</sup> the Great<sup>6</sup> Brotherhood<sup>7</sup> who<sup>8</sup> wishes<sup>11</sup>, indeed<sup>9</sup>, to achieve<sup>10</sup> renown<sup>10</sup>.  
That<sup>13</sup> person<sup>13</sup>, indeed<sup>12</sup>, at<sup>16</sup> (this) ushering-in<sup>16</sup>, (is) Kavā<sup>14</sup> Vištāspa<sup>15</sup>.  
(Those) whom<sup>17</sup> Thou<sup>18</sup> hast<sup>21</sup> established<sup>21</sup> in<sup>20</sup> Thine<sup>20</sup> abode<sup>20</sup>, O Mazda<sup>19</sup>  
Ahura<sup>22</sup>,  
them<sup>23</sup> shall<sup>24</sup> I<sup>24</sup> address<sup>24</sup> with<sup>26</sup> the message<sup>26</sup> of Vohu<sup>25</sup> Manah<sup>27</sup>.

### Commentary:

After having heard the complaints of Zaraθuštra regarding the absence of followers, Ahura Mazda explains to Zaraθuštra, through inspiration, that if he desires to fulfil his mission of spreading the Zaraθuštrian religion of belief in one and only one God, i.e., Ahura Mazda, then he must seek the help of King Vištāspa.

Therefore, in this verse, Ahura Mazda asks Zaraθuštra as to who is his friend who would make famous his Great Brotherhood (Mazoi Magai). Zaraθuštra replies that King Vištāspa is that man whom Ahura Mazda has established in the same abode as Him (in Thine abode).

Zaraθuštra has received the answer from Ahura Mazda through his own revelation that King Vištāspa will help him in fulfilling his task.

With this answer Zaraθuštra takes heart, relinquishes all doubts, disappointments and despair and strives to achieve his aim.

In the last sentence, therefore, he says that he will address people with the Message of Vohu Manah so that they would be able to live in such a way as to deserve Ahura Mazda's abode, i.e., Paradise.

## Ha 46.15

haēcat-aspa<sup>1</sup> vaxšyā<sup>2</sup> və<sup>3</sup> spitāmāñhō<sup>4</sup>  
\* vīspā<sup>a</sup> tā<sup>b</sup> yā<sup>c</sup> və<sup>d</sup> sruidyāi<sup>e</sup> vahištā<sup>f</sup>  
hya<sup>5</sup> dāθəng<sup>6</sup> vīcayaθā<sup>7</sup> adāθqscā<sup>8</sup>  
tāis<sup>9</sup> yūs<sup>10</sup> šyaoθanāis<sup>11</sup> ašəm<sup>12</sup> xšmaibyā<sup>13</sup> daduyē<sup>14</sup>  
yāis<sup>15</sup> dātāis<sup>16</sup> paouruyāis<sup>17</sup> ahurahyā<sup>18</sup>

O Scions<sup>1</sup> of Haēcat-aspa<sup>1</sup>, O Scions<sup>4</sup> of Spitama<sup>4</sup>, unto<sup>3</sup> ye<sup>3</sup> will<sup>2</sup> I<sup>2</sup> declare<sup>2</sup>  
\*All<sup>a</sup> those<sup>b</sup> (things) which<sup>c</sup> (are) the best<sup>f</sup> for you<sup>d</sup> to hear<sup>e</sup>  
So<sup>5</sup> that<sup>5</sup> ye<sup>7</sup> might<sup>7</sup> discriminate<sup>7</sup> between<sup>6</sup> the wise<sup>6</sup> and<sup>8</sup> the unwise<sup>8</sup>;  
Through<sup>9</sup> those<sup>9</sup> deeds<sup>11</sup> ye<sup>10</sup> shall<sup>14</sup> acquire<sup>14</sup> Ašā<sup>12</sup> for<sup>13</sup> yourselves<sup>13</sup>  
Which<sup>15</sup> (constitute) the primeval<sup>17</sup> Laws<sup>16</sup> of Ahura<sup>18</sup>.

\* This is the only verse of the Ushtavaiti Gatha which has only four lines instead of the usual five. The missing line does not seem to be so important in order to understand the gist of the verse. I.J.S.T. has supplied a second line of his own composition which does not seriously affect the sense of the whole verse.

### Commentary:

After many difficulties for ten long years, Zaratuštra succeeded in getting the support of one man, King Vištāspa. For ten years he toiled to draw his friends and relatives towards his religion but they turned a cold shoulder on him, causing him to suffer extreme humility and to despairingly consider every effort to be futile.

But, as stated in the previous verse, he was able to convince one man, King Vištāspa himself. Zaratuštra then, once again, begins his work of delivering sermons to his friends and relatives.

In this verse, Zaratuštra explains to the descendents of Haēchataspa and of Spitama, the difference between justice and injustice, equity and inequity, the righteous path and the unrighteous path.

He tells them that the righteous as also the unrighteous can become holy by doing such deeds as are considered pure by Ahura. He wants them to do good deeds and thus follow the righteous path as laid down in the Eternal Law of Ahura Mazda.

Haēchataspa was the great- great grandfather of Zaratuštra on his father's side and Spitama was his ninth ancestor also on his father's side. Thus, Zaratuštra began by spreading his religion first among his own relatives and kith and kin.



## Ha 46.16

frašaoštra<sup>1</sup> aθra<sup>2</sup> tū<sup>3</sup> arədrāis<sup>4</sup> idī<sup>5</sup>  
hvōgvā<sup>6</sup> tāis<sup>7</sup> yəng<sup>8</sup> usvahi<sup>9</sup> uštā<sup>10</sup> stōi<sup>11</sup>  
yaθra<sup>12</sup> ašā<sup>13</sup> hacaitē<sup>14</sup> ārmaiti<sup>15</sup>  
yaθra<sup>16</sup> vaŋhəu<sup>17</sup> manaŋhō<sup>18</sup> īštā<sup>19</sup> xšaθram<sup>20</sup>  
yaθra<sup>21</sup> mazdā<sup>22</sup> varədamqm<sup>23</sup> šaēti<sup>24</sup> ahurō<sup>25</sup>

Frašaoštra<sup>1</sup>, go<sup>5</sup> thou<sup>3</sup> thither<sup>2</sup>, together<sup>4</sup> with<sup>4</sup> the devotees<sup>4</sup>.  
O Hvōgvā<sup>6</sup> (go thou) with<sup>7</sup> these<sup>7</sup> for<sup>8</sup> whom<sup>8</sup> we<sup>9</sup> both<sup>9</sup> wish<sup>9</sup> constant<sup>11</sup>  
illumination<sup>10</sup>,  
where<sup>12</sup> Armaiti<sup>15</sup> knits-herself<sup>14</sup> with Ašā<sup>13</sup>;  
where<sup>16</sup> the Xšaθra<sup>20</sup> (Power) of Vohu<sup>17</sup> Manah<sup>18</sup> reigns<sup>19</sup> supreme<sup>19</sup>;  
where<sup>21</sup> dwells<sup>24</sup> Mazda<sup>22</sup> Ahura<sup>25</sup> in<sup>23</sup> (His) glory<sup>23</sup>.

### Commentary:

Frašaostra was the most devoted among the disciples and helpers of Zaratuštra. He and his brother Jāmāspa were ministers of Vištāspa. Hvōgva is, probably, the name of the father of Frašaostra and Jāmāspa. Both the brothers have been mentioned with this name in the Gathas - Frašaostra in this verse and in Ha 51.17, and Jāmāspa in Ha 46.17 and 51.18. In later Avesta this name becomes Hvōva. From this name has been derived Hvōvī, the traditional name of one of the wives of Zaratuštra, who, according to some accounts, was the daughter of Frašaostra.

In this verse, Zaratuštra asks Frašaostra of the Hvōgvā family to bring together the devotees and to lead them towards Spiritual Illumination which both Zaratuštra and Frašaostra wish for.

According to Zaratuštra, Spiritual Illumination will lead his devotees to the place where Ahura Mazda dwells, where His glory shines, where Faith and Piety go hand in hand with Righteousness and where the strength of Vohu Manah and the Spiritual Power of Ahura Mazda reign supreme.

It is to be noted that the four Amesha Spentas are paired together in lines 3 and 4, especially note the pairing of Vohu Manah and Xšaθra.

## Ha 46.17

\*(azēm<sup>1</sup>) yaθā<sup>2</sup> vā<sup>3</sup> afšmānt<sup>4</sup> sēhānī<sup>5</sup>  
nōi<sup>6</sup> anafšmām<sup>7</sup> dā<sup>8</sup>-jāmāspā<sup>9</sup> hvōgvā<sup>10</sup>  
hadā<sup>11</sup> vā<sup>12</sup>-stā<sup>13</sup> vahmāng<sup>14</sup> sraoša<sup>15</sup> rādaḥō<sup>16</sup>  
yā<sup>17</sup> vīcīnao<sup>18</sup> dāθāmcā<sup>19</sup> adāθāmcā<sup>20</sup>  
daṅgrā<sup>21</sup> maṇtū<sup>22</sup> aša<sup>23</sup> mazdā<sup>24</sup> ahurō<sup>25</sup>

Since<sup>2</sup> (I<sup>1</sup>) have<sup>5</sup> instructed<sup>5</sup> you<sup>3</sup> in<sup>4</sup> activity<sup>4</sup>,  
not<sup>6</sup> in<sup>7</sup> inactivity<sup>7</sup>, O Wise<sup>8</sup> Jāmāspa<sup>9</sup> Hvōgvā<sup>10</sup>  
(therefore) with<sup>11</sup> Sraoša<sup>15</sup> (Hearkening) aroused<sup>13</sup> within<sup>12</sup> you<sup>12</sup>, you<sup>16</sup> are<sup>16</sup>  
seeking<sup>16</sup> (His) worship<sup>14</sup>;  
(He) who<sup>17</sup> doth<sup>18</sup> discriminate<sup>18</sup> between<sup>19</sup> the Wise<sup>19</sup> and<sup>20</sup> the Unwise<sup>20</sup>  
(is) Mazda<sup>24</sup> Ahura<sup>25</sup>; together<sup>23</sup> with<sup>23</sup> Aša<sup>23</sup> (our) wondrous<sup>21</sup> protection<sup>22</sup>.

\*Lommel has pointed out that the Text of Geld. is two syllables too short in Line 1. I.J.S.T. has, therefore, suggested that azēm could be added as the first word in order to bring the meter to the required length and also because this word does not affect the entire meaning of the verse at all.

### Commentary:

When Zaraθuštra states that he has instructed Jāmāspa Hvōgvā in activity and not in inactivity, the implication here is that man's religion shall be active in the cause of the good of mankind and in the service of humanity, rather than a life of quiet and passive absence of evil doing and of quiet meditation.

Zaraθuštra has earlier preached in Ha 45.11 that whoever opposes the Daevas and their men, these persons accomplish Ahura Mazda's Will, out of love for Him. He also said that whoever thinks with reverence of Him, that person becomes our Brother and Friend.

In the third line, Zaraθuštra tells Jāmāspa that with Sraoša aroused within him he will seek worship of Ahura Mazda. Here Sraoša stands for hearkening, which means Jāmāspa has heard, listened and understood Zaraθuštra's teachings and, therefore, seeks to worship Ahura Mazda.

### **Ha 46.17 (contd)**

Then Zaraθuštra tells him that Ahura Mazda is the Judge of our actions, who discriminates between the Wise and the Unwise, together with Aša who is our wondrous protector. In later Zoroastrian Theology, Aša is the guardian and protector of humanity. The implication is that if a person follows the path of righteousness, i.e., Aša, then that will give him protection in this world. Same idea is implied also in Ha 29.6.

As regards Jāmāspa, the Dā prefixed to his name means ‘wise’. In Persian, he is always known as Jāmāspa Hakīm (the Wise). According to tradition, he was noted for his wisdom.

## Ha 46.18

yə<sup>1</sup> maibyā<sup>2</sup> yaos<sup>3</sup> ahmāi<sup>4</sup> as<sup>5</sup>-cīt<sup>6</sup> vahištā<sup>7</sup>  
maxyā<sup>8</sup> ištōis<sup>9</sup> vohu<sup>10</sup> cōiṣəm<sup>11</sup> manahā<sup>12</sup>  
qstəng<sup>13</sup> ahmāi<sup>14</sup> yə<sup>15</sup> nā<sup>16</sup> qstāi<sup>17</sup> daidīā<sup>18</sup>  
mazdā<sup>19</sup> aṣā<sup>20</sup> xšmākəm<sup>21</sup> vārəm<sup>22</sup> xšnaoṣəmno<sup>23</sup>  
taṭ<sup>24</sup> mōi<sup>25</sup> xratəuš<sup>26</sup> manahascā<sup>27</sup> viciθem<sup>28</sup>

Whoso<sup>1</sup> (is) wholly<sup>3</sup> for<sup>2</sup> me<sup>2</sup>, unto<sup>4</sup> him<sup>4</sup> I<sup>5</sup> assuredly<sup>6</sup> the best<sup>7</sup> (do promise)  
(the choicest) of<sup>9</sup> my<sup>8</sup> blessings<sup>9</sup> do<sup>11</sup> I<sup>11</sup> promise<sup>11</sup> through<sup>10</sup> Vohu<sup>10</sup> Manah<sup>12</sup>  
(but I offer) opposition<sup>13</sup> to<sup>14</sup> him<sup>14</sup> who<sup>15</sup> places<sup>18</sup> himself<sup>18</sup> in<sup>17</sup> opposition<sup>17</sup> to<sup>16</sup>  
us<sup>16</sup>;

fulfilling<sup>23</sup> Thy<sup>21</sup> Wish<sup>22</sup> O Mazda<sup>19</sup>, through<sup>20</sup> Aṣā<sup>20</sup> –  
such<sup>24</sup> (is) the choice<sup>28</sup> of my<sup>25</sup> will<sup>26</sup> as<sup>27</sup> also<sup>27</sup> of<sup>27</sup> my<sup>27</sup> mind<sup>27</sup>.

### Commentary:

Zaraθuštra says that the person who is whole heartedly for Him and His teachings, to such a person Ahura Mazda promises to give His blessings and His love through Vohu Manah. But, He will give opposition to the one who opposes Him.

In the last two lines, Zaraθuštra states that he has made a choice in his mind and heart. He wishes to fulfil Ahura Mazda's Will and Plan, through Ahura Mazda's Eternal Law.

## Ha 46.19

yā<sup>1</sup> mōi<sup>2</sup> ašāt<sup>3</sup> haiθm<sup>4</sup> hacā<sup>5</sup> varəšaiti<sup>6</sup>  
Zaraθuštra<sup>7</sup> hyat<sup>8</sup> vasnā<sup>9</sup> fərašōtəməm<sup>10</sup>  
ahmāi<sup>11</sup> mīždəm<sup>12</sup> hanəntē<sup>13</sup> parāhūm<sup>14</sup>  
manā<sup>15</sup> -vīstāis<sup>16</sup> mat<sup>17</sup> vīspāis<sup>18</sup> gavā<sup>19</sup> azī<sup>20</sup>  
tā<sup>21</sup> cīt<sup>22</sup> mōi<sup>23</sup> sqs<sup>24</sup> tvəm<sup>25</sup> mazdā<sup>26</sup> vaēdištō<sup>27</sup>

Whoso<sup>1</sup>, I<sup>2</sup> declare<sup>2</sup>, shall<sup>6</sup> truly<sup>4</sup> accomplish<sup>6</sup> through<sup>5</sup> Ašā<sup>3</sup>  
this<sup>8</sup> complete<sup>10</sup> renovation<sup>10</sup> for<sup>7</sup> Zaraθuštra<sup>7</sup>, as<sup>9</sup> (is) the Will<sup>9</sup> (of Ahura  
Mazda),  
to<sup>11</sup> him<sup>11</sup> deserving<sup>13</sup> (shall come) the reward<sup>12</sup> – Life<sup>14</sup> Eternal<sup>14</sup>  
together<sup>17</sup> with<sup>17</sup> all<sup>18</sup> (his) heart's<sup>15</sup> desires<sup>16</sup>, from<sup>19</sup> (our) fruitful<sup>20</sup> Mother<sup>19</sup>  
Earth<sup>19</sup>;  
all<sup>22</sup> this<sup>21</sup> O Mazda<sup>26</sup>, Thou<sup>25</sup> most<sup>27</sup> Wise<sup>27</sup>, unto<sup>23</sup> me<sup>23</sup> didst<sup>24</sup> reveal<sup>24</sup>.

### Commentary:

In this last verse, Zaraθuštra declares that any person who will accomplish the upliftment of our life on this Earth as per the Will of Ahura Mazda, then such a person, who is most deserving, shall be given the reward of Eternal Life.

This idea has been incorporated in the last paragraph of Hoshbām –“asha vahishta, asha sraeshta, daresāma thwā, pairi thwā jamyāma, hamem thwā, hakhma.” Meaning –“Through the best righteousness, excellent righteousness, (O Ahura Mazda) may we behold Thee and may we come near Thee (and) attain to Thy eternal friendship.”

The meaning of Eternal Life is “belonging to the life beyond”. This person shall also get his heart's desire from our Mother Earth.

Zaraθuštra then states that this is the Revelation which Mazda, Most Wise, has taught him.

# GATHA SPENTAMAINYU

## INTRODUCTION

The name of this Gatha is taken from the opening words of the first verse ‘*Spəntā mainyū*’. These opening words give the clue to the message of this Gatha.

IJST suggests that this Gatha may be named the ‘Gatha of the Holy Spirit’. It starts with the verse Ha 47.1 in which the names of all the Amesha Spentas have been included.

J.M.Chatterji has explained these Amesha Spentas as follows :-

“These Amesha Spentas may be understood as virtues which a Devotee of Mazda must acquire for his pilgrimage towards Ahura Mazda. The system of the Amesha Spentas is a unique feature of the Gathas. There is an interconnection between them, a graded order in which the one leads to the next one.

The system starts with Asha or Righteousness. This is the foundation of a higher life. However, to point out the right course in life, there is the need for Vohu Manah or the Good Mind or Conscience. It is however not enough to know the right path. A human being must have the strength of character to overcome the temptations of pleasure and to stick to the right path. This is the function of Xshathra or Power/Strength.

The next Amesha Spenta is Armaiti or Faith. This is an absolute requirement – faith with a positive attitude of mind and the desire to find out Truth by proper method. Faith is in the existence of a Higher Soul i.e. Haurvatat or Perfection and Faith is in the existence of God i.e. Ameretat or Immortality.

We are now at the door of the Temple of Ahura Mazda. But if we wish to enter it, something more than mere Faith is necessary. Faith must go into Devotion – dedication of Life for Ahura Mazda.

These are the seven Amesha Spentas. They first turn the natural man into an ethical man and then they make him a religious man. It is however to be remembered that the whole system is based on Spenta Mainyu i.e. Holy Spirit or Godward Spirit (Satwa Guna).”

It is to be noted that the words Spenta Mainyu occur in every verse of the first Ha 47 of this Gatha but they are not found anywhere else throughout this Gatha.

All the six verses of Ha 47 have been quoted in Yasna 18.2 to 18.7 and verse 18.8 repeats the first verse. Also Yasna 68.14 is a repetition of all the six verses together.

## Ha 47.1

(as per Vendidad Fargard X this verse is to be repeated twice)

**Spəntā<sup>1</sup> mainyū<sup>2</sup> vahištācā<sup>3</sup> manaŋhā<sup>4</sup>  
hacā<sup>5</sup> ašā<sup>6</sup> šyaonācā<sup>7</sup> vacaŋhācā<sup>8</sup>  
ahmai<sup>9</sup> dān<sup>10</sup> haurvātā<sup>11</sup> amərətātā<sup>12</sup>  
mazdā<sup>13</sup> xšaθrā<sup>14</sup> armaitī<sup>15</sup> ahurō<sup>16</sup>**

**(Led) by<sup>1</sup> Holy<sup>1</sup> Spirit<sup>2</sup> and<sup>3</sup> by<sup>3</sup> Best<sup>3</sup> Mind<sup>4</sup>  
and<sup>7</sup> deed<sup>7</sup> and<sup>8</sup> word<sup>8</sup> (inspired) through<sup>5</sup> Ašā<sup>6</sup>,  
unto<sup>9</sup> such<sup>9</sup> man<sup>9</sup>, doth<sup>10</sup> give<sup>10</sup>, Perfection<sup>11</sup> (and) Immortality<sup>12</sup>  
Mazda<sup>13</sup> Ahura<sup>16</sup> through<sup>14</sup> (His) Power<sup>14</sup> and through<sup>15</sup> Armaiti<sup>15</sup>.**

### Commentary:

Mills has noted that this verse is “purposely..... crowded” with the names of all the Amesha Spentas.

Though at various times Zaraθuštra has mentioned all the names of Amesha Spentas, nowhere has he said that they should be all combined as Immortal Beings. It is in the later Avesta that the idea of Amesha Spentas has come, perhaps, **from this very verse.**

This verse gives in short the message of the Gathas.

That man led by the Holy Spirit (Spenta Mainyu) who speaks the words and leads his life in accord with Vohu Manah and whose actions and deeds are through truthfulness (Aša) and through his right mindedness (Armaiti), then unto that person Ahura Mazda shall give Perfection and Immortality of his soul, through His Power (Xšaθra).

Bartholomae notes that Spenta Mainyu implies not merely the Holy Spirit (spiritus sanctus) but also the Inner Spirit (animus) of man, which is, in fact, a manifestation of the Holy Spirit of Ahura Mazda.

It is also to be noted that the name of Vohu Manah comes first in this verse.

## Ha 47.2

ahyā<sup>1</sup> manyāuš<sup>2</sup> spāništahyā<sup>3</sup> vahištām<sup>4</sup>  
hizvā<sup>5</sup> uxδāiš<sup>6</sup> vaṇhəuš<sup>7</sup> əəānū<sup>8</sup> manaḥhō<sup>9</sup>  
ārmatoiš<sup>10</sup> zastōibyā<sup>11</sup> šyaoθanā<sup>12</sup> vərəzya<sup>13</sup>  
ōyā<sup>14</sup> cistī<sup>15</sup> hvō<sup>16</sup> patā<sup>17</sup> ašahyā<sup>18</sup> mazdā<sup>19</sup>

(Led thus to) the Best<sup>4</sup> of<sup>1</sup> this<sup>1</sup> Most<sup>3</sup> Holy<sup>3</sup> Spirit<sup>2</sup>  
(he speaks) words<sup>6</sup> with<sup>5</sup> (his) tongue<sup>5</sup> in<sup>8</sup> accord<sup>8</sup> with<sup>7</sup> Vohu<sup>7</sup> Manah<sup>9</sup>  
(and) with<sup>11</sup> both<sup>11</sup> (his) hands<sup>11</sup> the tasks<sup>12</sup> of<sup>10</sup> Armaiti<sup>10</sup> (Right mindedness)  
he<sup>13</sup> fulfils<sup>13</sup>  
(inspired) by<sup>14</sup> the one<sup>14</sup> idea<sup>15</sup> (that) Mazda<sup>19</sup> alone<sup>16</sup> (is) the \*Father<sup>17</sup> of<sup>18</sup> Aša<sup>18</sup>.  
\*CF. Farvardin Yasht Karda 23.83

### Commentary:

In continuation of the previous verse, Zaratustra says that the Holy Man mentioned therein is led by the Holy Spirit to the Best (Vahištām ).

I.J.S.T. compares this ‘vahištām’ (Best) to that in Ha 45.4, i.e., the Supreme Goal of Life. It may also refer to the Realm of Vohu Manah. It indicates the highest mental state attained when one is in accord with Vohu Manah.

This holy man speaks words which are in accord with Vohu Manah and with both his hands he completes his actions and tasks in accordance with Armaiti or right-mindedness.

This man is inspired with the one idea that Mazda alone is the Father and the Source of Truth (Aša) and that Mazda’s Eternal Law prevails in this world.



## Ha 47.3

ahyā<sup>1</sup> manyəuš<sup>2</sup> tvəm<sup>3</sup> ahī<sup>4</sup> \*patā<sup>5</sup> spəntō<sup>6</sup>  
yē<sup>7</sup> ahmāi<sup>8</sup> gəm<sup>9</sup> rānyō<sup>10</sup>-skərətīm<sup>11</sup> hēm<sup>12</sup>-taša<sup>13</sup>  
a<sup>14</sup> hōi<sup>15</sup> vāstrāi<sup>16</sup> rāmā<sup>17</sup>-dā<sup>18</sup> armaitīm<sup>19</sup>  
hya<sup>20</sup> hēm<sup>21</sup> vohu<sup>22</sup> mazdā<sup>23</sup> (hēmā)-fraštā<sup>24</sup> manahhā<sup>25</sup>

\*so IJST; others read tā.

Thou<sup>3</sup> art<sup>4</sup> indeed<sup>4</sup> the Holy<sup>6</sup> Father<sup>5</sup> of this<sup>1</sup> Spirit<sup>2</sup>.  
Thou<sup>7</sup> hast<sup>13</sup> put<sup>13</sup> together<sup>12</sup> for<sup>8</sup> him<sup>8</sup> (our) joy<sup>10</sup>-bringing<sup>11</sup> Mother<sup>9</sup> Earth<sup>9</sup>  
and<sup>14</sup> for<sup>16</sup> (his) protection<sup>16</sup> Thou<sup>18</sup> hast<sup>18</sup> sent<sup>18</sup> to<sup>15</sup> him<sup>15</sup> Armaiti<sup>19</sup> with<sup>17</sup>  
peace<sup>17</sup>  
when<sup>20</sup> he<sup>21,24</sup> hath communed<sup>21,24</sup>, O Mazda<sup>23</sup> with<sup>22</sup> Vohu<sup>22</sup> Manah<sup>25</sup>.

### Commentary:

As stated in the earlier two verses the Holy Spirit (Spenta Mainyu) of Ahura Mazda and the Vohu Manah or Love of Ahura Mazda lead the holy man to good thoughts, words and deeds inspired by Aša and, thereafter, to Perfection and Immortality of Soul.

Zaraθuštra now continues by addressing Ahura Mazda and saying that He is truly the Holy Father of this Spirit. If one understands Spentā Mainyu as meaning, not only the Holy Spirit but also the Inner Spirit of man, then the subsequent lines are understandable.

Zaraθuštra says that Ahura Mazda is indeed the Father of the Holy Spirit, which is also the Inner Spirit of the holy man, he then continues that for the holy man Ahura Mazda has fashioned this joy-giving Earth. In this case, the holy man stands for the people of the Earth who are supposed to be good in thoughts, words and deeds.

Zaraθuštra then says that he knows that Ahura Mazda has sent Armaiti for the protection of the holy man (Spirit), thereby giving him faith, piety and right-mindedness, which, in turn, gives peace to the holy man, to enable him to commune with Vohu Manah. (As stated previously, Armaiti stands for right mindedness, faith and piety.)

## Ha 47.4

ahmā<sup>1</sup> manyā<sup>2</sup> rārā<sup>3</sup>yeintī<sup>3</sup> drəgvantō<sup>4</sup>  
mazdā<sup>5</sup> spəntā<sup>6</sup> nōi<sup>7</sup> iθā<sup>8</sup> ašaunō<sup>9</sup>  
kasā<sup>10</sup> -ci<sup>11</sup> nā<sup>12</sup> ašaunē<sup>13</sup> kāθē<sup>14</sup> aṇha<sup>15</sup>  
isvā<sup>16</sup> -cī<sup>17</sup> hqs<sup>18</sup> paraos<sup>19</sup> akō<sup>20</sup> drəgvāitē<sup>21</sup>

On<sup>1</sup> account<sup>1</sup> of this<sup>1</sup> Spirit<sup>2</sup> the followers<sup>4</sup> of untruth<sup>4</sup> feel<sup>3</sup> themselves<sup>3</sup>  
thwarted<sup>3</sup>,  
on<sup>6</sup> account<sup>6</sup> of<sup>6</sup> (Thy) Holy<sup>6</sup> (Spirit), O Mazda<sup>5</sup>; not<sup>7</sup> thus<sup>8</sup> indeed<sup>8</sup> (are) the  
Righteous<sup>9</sup>;  
only<sup>11</sup> the man<sup>12</sup> of small<sup>10</sup> possessions<sup>10</sup> is<sup>15</sup> inclined<sup>14</sup> to<sup>13</sup> the Righteous<sup>13</sup>,  
but<sup>17</sup> being<sup>18</sup> Lord<sup>16</sup> of great<sup>19</sup> possessions<sup>19</sup> (he becomes) evil<sup>20</sup> on<sup>21</sup> the side<sup>21</sup> of  
the untruthful<sup>21</sup>.

### Commentary:

In continuation of the earlier verses about Ahura Mazda's Holy Spirit, Zaraθuštra states here that this Holy Spirit, frustrates and thwarts the evil ones, whereas those who are righteous are free from this frustration.

The next two lines are in sharp contrast. The idea is that a man of small possessions usually sides with the righteous whereas a man of riches is inclined to side with the followers of Untruth.

This may be because of Zaraθuštra's own experience in his life. The Lords and Masters and the Rich did not wish to listen to his teachings but sided more with the Daevas or the False Preachers.

## Ha 47.5

tā<sup>1</sup>-cā<sup>2</sup> spəntā<sup>3</sup> mainyū<sup>4</sup> mazdā<sup>5</sup> ahurā<sup>6</sup>  
ašāunē<sup>7</sup> cōiš<sup>8</sup> yā<sup>9</sup> zī<sup>10</sup> cī<sup>11</sup> cā<sup>12</sup> vahištā<sup>13</sup>  
hanarə<sup>14</sup> ōwahnā<sup>15</sup> zaošā<sup>16</sup> drəgvā<sup>17</sup> baxšaitī<sup>18</sup>  
ahyā<sup>19</sup> šyaoθanāiš<sup>20</sup> akā<sup>21</sup> ā<sup>22</sup>-šyqs<sup>23</sup> manāhō<sup>24</sup>

And<sup>2</sup> those<sup>1</sup> (things) through<sup>3</sup> (Thy) Holy<sup>3</sup> Spirit<sup>4</sup> O Mazda<sup>5</sup> Ahura<sup>6</sup>,  
Thou<sup>8</sup> hast<sup>8</sup> promised<sup>8</sup> to<sup>7</sup> the Righteous<sup>7</sup> even<sup>10</sup> all<sup>11,12</sup> those<sup>11,12</sup> (things) that<sup>9</sup>  
(are) the Best<sup>13</sup>.  
The follower<sup>17</sup> of untruth<sup>17</sup> shall<sup>18</sup> partake<sup>18</sup> of<sup>14</sup> (his) reward<sup>14</sup> (removed<sup>15</sup>)  
from<sup>15</sup> Thy<sup>15</sup> Love<sup>16</sup>;  
dwelling<sup>22,23</sup> in his<sup>19</sup> own<sup>19</sup> actions<sup>20</sup> on account<sup>21</sup> of the evil<sup>21</sup> mind<sup>24</sup>.

### Commentary:

The idea of the previous verse is carried forward in this verse where Zaraθuštra says Ahura Mazda's Holy Spirit has promised all things that are best unto the righteous persons. However, those who are untruthful shall get the reward they deserve and shall remain far away from Ahura Mazda's love. Here, reward would be interpreted in a negative sense.

Zaraθuštra further says that the untruthful persons will remain absorbed in their own actions, which stem from their minds, which always moves in the direction of evil. These deeds will darken and cloud their souls.

## Ha 47.6

tā<sup>1</sup> dā<sup>2</sup> spəntā<sup>3</sup> mainyū<sup>4</sup> mazdā<sup>5</sup> ahurā<sup>6</sup>  
āθrā<sup>7</sup> vaŋhāu<sup>8</sup> vīdāitīm<sup>9</sup> rānōibyā<sup>10</sup>  
ārmātōiš<sup>11</sup> dəbqzaŋhā<sup>12</sup> ašaxyācā<sup>13</sup>  
hā<sup>14</sup> zī<sup>15</sup> pourūs<sup>16</sup> iṣəntō<sup>17</sup> vāurāitē<sup>18</sup>

These<sup>1</sup> (things), O Mazda<sup>5</sup> Ahura<sup>6</sup>, dost Thou grant<sup>2</sup> through<sup>3</sup> (Thy) Holy<sup>3</sup>  
Spirit<sup>4</sup>;  
through<sup>7</sup> (Thy) Fire<sup>7</sup> shall<sup>9</sup> be determined<sup>9</sup> the destiny<sup>8</sup> of<sup>10</sup> the two<sup>10</sup> parties<sup>10</sup>;  
through<sup>12</sup> the advancement<sup>12</sup> of Armaiti<sup>11</sup> and<sup>13</sup> Aša<sup>13</sup>  
that<sup>14</sup> (Light) verily<sup>15</sup> shall<sup>18</sup> convert<sup>18</sup> many<sup>16</sup> seekers<sup>17</sup>.

### Commentary:

Zaraθuštra says that Ahura Mazda's Fire shall give the judgement to both the parties, i.e., the righteous and the untruthful ones. Ahura Mazda's Fire shall ordain the destiny or the ultimate abode of man.

In the Gathas, Fire is regarded as belonging to the Supreme or as being a part of the Divine Being, a spark emanating from Him. Earlier, we have stated in Ha 43.4, that Fire also implies the Inner Divine Spark of Ahura Mazda, which is there in the heart of each being.

When Armaiti or right-mindedness and Aša or righteousness increases and grows within mankind, the seekers of truth and righteousness will be drawn into the fold of Ahura Mazda.

## Ha 48.1

yezi<sup>1</sup> ādāiš<sup>2</sup> ašā<sup>3</sup> drujəm<sup>4</sup> vāñhaitī<sup>5</sup>  
hya<sup>6</sup> qsašutā<sup>7</sup> yā<sup>8</sup> daibitānā<sup>9</sup> fraoxta<sup>10</sup>  
amərətāiti<sup>11</sup> daēvāišcā<sup>12</sup> mašyāišcā<sup>13</sup>  
a<sup>14</sup> tōi<sup>15</sup> savāiš<sup>16</sup> vahməm<sup>17</sup> vaxša<sup>18</sup> ahurā<sup>19</sup>

Since<sup>1</sup> at<sup>2</sup> the awarding<sup>2</sup> (a righteous man) conquers<sup>5</sup> Untruth<sup>4</sup> by Truth<sup>3</sup> –  
then<sup>6</sup> he<sup>7</sup> attains<sup>7</sup> what<sup>8</sup> have<sup>10</sup> been<sup>10</sup> declared<sup>10</sup> (as) delusions<sup>9</sup>  
for<sup>11</sup> all<sup>11</sup> time<sup>11</sup> by<sup>12</sup> the Daevas<sup>12</sup> and<sup>13</sup> their<sup>13</sup> followers<sup>13</sup>  
then<sup>14</sup> through<sup>15</sup> Thy<sup>15</sup> blessings<sup>16</sup> O Ahura<sup>19</sup> (his) devotion<sup>17</sup> shall<sup>18</sup> increase<sup>18</sup>.

### Commentary:

Lines one and four go together, just as lines 2 and 3.

In the 1<sup>st</sup> and 4<sup>th</sup> lines Zaratuštra states that when Ahura Mazda gives His Blessings, it will be to a righteous person who follows Truthfulness, not to a person who is a follower of untruth and that (4<sup>th</sup> line) through His Blessings the devotion of the righteous, truthful person shall increase.

Whereas in the 2<sup>nd</sup> and 3<sup>rd</sup> lines Zaratuštra says that, the reward of Ahura Mazda's blessings, have been declared, by the Daevas and their followers, to be delusions, for all time. By declaring Ahura Mazda's rewards as delusions, the Daevas try to deceive righteous men into following their untruthful path.

But, according to Zaratuštra, the devotion towards Ahura Mazda shall, instead, increase in the hearts of the righteous persons on account of his blessings.

## Ha 48.2

vaocā<sup>1</sup> mōi<sup>2</sup> yā<sup>3</sup> tvām<sup>4</sup> vīdvā<sup>5</sup> ahurā<sup>6</sup>  
parā<sup>7</sup> hya<sup>8</sup> mā<sup>9</sup> yā<sup>10</sup> māng<sup>11</sup> pərəθā<sup>12</sup> jimaiti<sup>13</sup>  
ka<sup>14</sup> ašavā<sup>15</sup> mazdā<sup>16</sup> vəjha<sup>17</sup> drəgvaṇtəm<sup>18</sup>  
hā<sup>19</sup> zī<sup>20</sup> aḡhəuš<sup>21</sup> vaḡuh<sup>22</sup> vistā<sup>23</sup> ākərətiš<sup>24</sup>

Tell<sup>1</sup> me<sup>2</sup> what<sup>3</sup> Thou<sup>4</sup> dost<sup>5</sup> know<sup>5</sup>, O Ahura<sup>6</sup>  
Before<sup>7</sup> the time<sup>8</sup>, indeed<sup>9</sup>, when<sup>10</sup> the struggle<sup>12</sup> shall<sup>13</sup> begin<sup>13</sup> in<sup>11</sup> (my) mind<sup>11</sup>  
Whether<sup>14</sup> the righteous<sup>15</sup>, O Mazda<sup>16</sup>, shall<sup>17</sup> overcome<sup>17</sup> the followers<sup>18</sup> of  
Untruth<sup>18</sup>  
That<sup>19</sup>, surely<sup>20</sup>, would<sup>23</sup> mark<sup>23</sup> the grand<sup>22</sup> consummation<sup>24</sup> of life<sup>21</sup>.

### Commentary:

Zaraθuštra is very clear about the ultimate victory of the righteous over the unrighteous. However, in this verse he, according to Moulton “wilfully asks for an earnest of that future”.

The idea, in the first two lines, refers to the struggle going on in the mind of every person who aspires to advance along the spiritual path. To lead a righteous life is the greatest struggle for all mankind, since they have to overcome the unrighteous feelings of greed, jealousy and lust in their minds.

Zaraθuštra asks for an assurance and knowledge from Ahura Mazda that, ultimately, the righteous will be able to overcome the followers of untruth.

He thinks that this must be Ahura Mazda’s plan, the grand finale of this life.

## Ha 48.3

aṭ<sup>1</sup> vaēdāmnāi<sup>2</sup> vahišta<sup>3</sup> sāsnanqm<sup>4</sup>  
yqm<sup>5</sup> huddā<sup>6</sup> sāsti<sup>7</sup> aṣā<sup>8</sup> ahurō<sup>9</sup>  
spəntō<sup>10</sup> vidvā<sup>11</sup> yaēcī<sup>12</sup> gūzrā<sup>13</sup> səṇhāhō<sup>14</sup>  
θwāvqs<sup>15</sup> mazdā<sup>16</sup> varhəuš<sup>17</sup> xraθwā<sup>18</sup> manahō<sup>19</sup>

Then<sup>1</sup> (this would be) for<sup>2</sup> the Wise<sup>2</sup> One<sup>2</sup> the best<sup>3</sup> of Teachings<sup>4</sup>  
What<sup>5</sup> Ahura<sup>9</sup>, the Lord<sup>6</sup> of Wisdom<sup>6</sup>, teacheth<sup>7</sup> through<sup>8</sup> Aṣā<sup>8</sup>,  
the Holy<sup>10</sup> (and) the Wise<sup>11</sup>, which<sup>12</sup> (are) the Teachings<sup>14</sup> of the Mystic<sup>13</sup> Lore<sup>13</sup>  
(they become) Thy<sup>15</sup> Devotees<sup>15</sup>, O Mazda<sup>16</sup>, through<sup>18</sup> the Wisdom<sup>18</sup> of Vohu<sup>17</sup>  
Manah<sup>19</sup>.

### Commentary:

In the previous verse, Zaraθuštra asks Ahura Mazda to give him knowledge and assurance that Righteousness shall overcome Untruth.

In this verse he continues that this knowledge would be the best teachings for the Wise One. That which, Ahura, who is the Lord of Wisdom, shall teach to the Holy and Wise. This knowledge is derived by means of Aṣā or the Law of Righteousness and by means of the wisdom of Vohu Manah or the Spiritual Mind.

These instructions given by Ahura Mazda to the wise and holy are called mystic speeches which ordinary persons cannot understand. A person needs to be holy and wise, which he can be through Aṣā and the wisdom of Vohu Manah. Once a person reaches the highest Spiritual Mind, he is able to receive the instructions of Ahura Mazda, by means of a revelation, i.e. intuitively he gets the answers in his mind, as if a 'voiceless voice' speaks to him.

Once again Zaraθuštra reiterates that by following Aṣā, the Eternal Law, the path of righteousness, one can attain the wisdom of a Spiritual Mind. This, in turn, will make those persons become one with Ahura Mazda, as His Devotees.

## Ha 48.4

yə<sup>1</sup> dā<sup>2</sup> manō<sup>3</sup> vahyō<sup>4</sup> mazdā<sup>5</sup> ašyascā<sup>6</sup>  
hvō<sup>7</sup> daēnqm<sup>8</sup> šyaoθanācā<sup>9</sup> vacaḡhgācā<sup>10</sup>  
ahyā<sup>11</sup> zaošṇg<sup>12</sup> uštiš<sup>13</sup> varənṇg<sup>14</sup> hacaitē<sup>15</sup>  
θwahmī<sup>16</sup> xratā<sup>17</sup> apāmem<sup>18</sup> nanā<sup>19</sup> aḡha<sup>20</sup>

Whoso<sup>1</sup> makes<sup>2</sup> (his) mind<sup>3</sup> better<sup>4</sup>, O Mazda<sup>5</sup>, or worse<sup>6</sup>  
he<sup>7</sup> surely<sup>7</sup> through<sup>9</sup> deed<sup>9</sup> and word<sup>10</sup> (makes his own) Inner<sup>8</sup> Self<sup>8</sup> (also better  
or worse);  
his<sup>11</sup> Will<sup>13</sup> follows<sup>15</sup> (his) voluntary<sup>12</sup> choice<sup>14</sup>;  
in<sup>16</sup> Thy<sup>16</sup> Wisdom<sup>17</sup> (their) destiny<sup>18</sup> shall<sup>20</sup> be<sup>20</sup> distinct<sup>19</sup>.

### Commentary:

In Ha 30.2, Zaraθuštra has said that the choice of each man's path in life, is left absolutely free to him. However, before making the choice he has asked everyone to listen with their ears to the highest truths, consider them with a mind illumined, before deciding between the two paths.

In this verse he again says that any person can make his mind better or worse. Then, following his mind, will come his words and deeds, and these three will make his own Inner Self, or his conscience or soul, better or worse.

The order of the three words is mind, deed and word. Mind, of course, comes first and, of the other two, the deed is more important than the word.

The choice made by the mind is accepted by the Inner Will and, accordingly, his words and deeds will follow. The mind is the important guide which is for better or for worse.

Zaraθuštra then states that in Ahura Mazda's Wisdom, the destiny of each person shall be different according to the choice they have made.



## Ha 48.5

huxšaθrā<sup>1</sup> xšəntqm<sup>2</sup> mā<sup>3</sup> nē<sup>4</sup> duš<sup>5</sup> -xšaθrā<sup>6</sup> xšəntā<sup>7</sup>  
varhuyā<sup>8</sup> cistōis<sup>9</sup> šyaοθanāis<sup>10</sup> ārmaitē<sup>11</sup>  
\*yaoz<sup>12</sup> -dā<sup>13</sup> mašyāi<sup>14</sup> aipt<sup>15</sup> zqθəm<sup>16</sup> vahištā<sup>17</sup>  
gavōi<sup>18</sup> vərəzyātqm<sup>19</sup> tqm<sup>20</sup> nē<sup>21</sup> xʷarəθāi<sup>22</sup> fšuyō<sup>23</sup>

Let<sup>2</sup> good<sup>1</sup> rulers<sup>1</sup> rule<sup>2</sup> – let<sup>7</sup> not<sup>3</sup> wicked<sup>5</sup> rulers<sup>6</sup> rule<sup>7</sup> over<sup>4</sup> us<sup>4</sup>  
By<sup>10</sup> deeds<sup>10</sup> of<sup>8</sup> good<sup>8</sup> understanding<sup>9</sup>, O Armaiti<sup>11</sup>,  
\*dedication<sup>13</sup> \*to \*purity<sup>12</sup> (is) best<sup>17</sup> for<sup>14</sup> man<sup>14</sup> all<sup>15</sup> through<sup>16</sup> life<sup>16</sup>;  
for<sup>18</sup> Mother<sup>18</sup> Earth<sup>18</sup> should<sup>19</sup> one<sup>19</sup> toil<sup>19</sup> fostering<sup>23</sup> Her<sup>20</sup>, indeed<sup>21</sup>, upto<sup>22</sup>  
Light<sup>22</sup>.

### Commentary:

Zaraθuštra desires that good rulers should rule over the earth, not wicked ones. These rulers should be guided by the wisdom achieved from Armaiti or Right-mindedness. Then only could they be good rulers.

For mankind, Zaraθuštra believes that dedication to purity, to a life of truth, all through their life, would be best for man. This reflects the maxim of cleanliness and purification in the Zoroastrian religion. In Vendidad Fargard V(21) it is stated – ‘next to life, purity for man, is the greatest good, this purity O Zaraθuštra which is the Mazda worshipping religion, is his, who cleanses his self with good thoughts, good words and good deeds.’

Prof. Darmesteter says –

The axiom that cleanliness is next to godliness shall be altogether a Zoroastrian axiom, with this difference, that in the Zoroastrian religion ‘cleanliness is a form itself of godliness’-

Dr J.J.Modi has stated in his book “The Religious Ceremonies and Customs of the Parsees” –

Such being the case, it is no wonder that in the Avesta, and among the followers of the Zoroastrian religion,, a good deal of importance was attached to health laws and to the purification of the body as a step towards the preservation of health -

Then Zaraθuštra says that men should work righteously for Mother Earth and lead Her to Light. What he means is that by working for prosperity of Mother Earth, mankind really works for prosperity of all her creations, all Mazda’s creations, and thus will be able to lead them towards Illumination and Happiness and Prosperity.

## Ha 48.6

hā<sup>1</sup> zī<sup>2</sup> nā<sup>3</sup> huṣṭiθmā<sup>4</sup> hā<sup>5</sup> nā<sup>6</sup> utayūitīm<sup>7</sup>  
dā<sup>8</sup> tāvīšīm<sup>9</sup> vaḥhāuš<sup>10</sup> manaḥhō<sup>11</sup> bərəxδē<sup>12</sup>  
a<sup>13</sup> axyāi<sup>14</sup> ašā<sup>15</sup> mazdā<sup>16</sup> urvarā<sup>17</sup> vaxša<sup>18</sup>  
ahurō<sup>19</sup> aḥhāuš<sup>20</sup> zqθōi<sup>21</sup> paouruyehyā<sup>22</sup>

She<sup>1</sup> indeed<sup>2</sup> (is) our<sup>3</sup> safe<sup>4</sup>-refuge<sup>4</sup>; she<sup>5</sup> unto<sup>6</sup> us<sup>6</sup> the life<sup>7</sup>-renewed<sup>7</sup>  
(and) Strength<sup>9</sup> of Soul<sup>9</sup> doth<sup>8</sup> grant<sup>8</sup> – the two<sup>12</sup> precious<sup>12</sup> (gifts) of Vohu<sup>10</sup>  
Manah<sup>11</sup>  
also<sup>13</sup> Mazda<sup>16</sup>, through<sup>15</sup> Ašā<sup>15</sup>, hath<sup>18</sup> clothed<sup>18</sup> Her<sup>14</sup> with<sup>17</sup> vegetation<sup>17</sup>  
Ahura<sup>19</sup> (thus covered her) at<sup>21</sup> the birth<sup>21</sup> of<sup>22</sup> primeval<sup>22</sup> life<sup>20</sup>

### Commentary:

In continuation of the previous verse, Zaratuštra states that Mother Earth is our safe refuge. She brings us strength of soul and life renewed through Vohu Manah. These two are the gifts/blessings of Vohu Manah.

If one achieves Vohu Manah, through a path of righteousness, it will give us strength of soul which enables us to make the right choices in life, even when these choices are difficult ones. The second gift of Vohu Manah is life renewed, which means our life becomes more spiritual and this elevates us to a higher level, gives new meaning to our life.

Zaratuštra then goes on to say that Mazda has covered Mother Earth with vegetation, to provide food to mankind, since the birth of life.

This is Ahura's plan and the Law of Aša. In later Zoroastrian Theology, Armaiti is considered as the Guardian Angel of the Earth.

In Vendidad 3.31, it is said "He who groweth corn, groweth Righteousness."

Ultimately, it all comes down to Righteousness and Right-mindedness, which naturally will lead to prosperity for mankind and Mother Earth.

## Ha 48.7

nṛ<sup>1</sup> aēšəmō<sup>2</sup> nṛ<sup>3</sup>-dyātqm<sup>4</sup> paitī<sup>5</sup>-rəməm<sup>6</sup> paitī<sup>7</sup> syōdūm<sup>8</sup>  
yōi<sup>9</sup> ā<sup>10</sup> vaṇhəuš<sup>11</sup> manahō<sup>12</sup> dīdrayžōduyē<sup>13</sup>  
aša<sup>14</sup> vyqm<sup>15</sup> yehyā<sup>16</sup> hiθāuš<sup>17</sup> nā<sup>18</sup> spəntō<sup>19</sup>  
aṭ<sup>20</sup> hoī<sup>21</sup> dāmqm<sup>22</sup> θwahmī<sup>23</sup> ā<sup>24</sup>dqm<sup>25</sup> ahurā<sup>26</sup>

Hatred<sup>2</sup> shall<sup>4</sup> be<sup>4</sup> kept<sup>4</sup> under<sup>1,3</sup>, strengthen<sup>8</sup> yourselves<sup>8</sup> against<sup>5,7</sup> violence<sup>6</sup>,  
(All Ye) who<sup>9</sup> wish<sup>13</sup> to hold<sup>13</sup> fast<sup>13</sup> onto<sup>10</sup> Vohu<sup>11</sup> Manah<sup>12</sup>  
for<sup>15</sup> increase<sup>15</sup> of<sup>14</sup> Aša<sup>14</sup> for<sup>16</sup> whom<sup>16</sup> the holy<sup>19</sup> man<sup>18</sup> (is) a bridge<sup>17</sup>  
thus<sup>20</sup> (shall) his<sup>21</sup> followers<sup>22</sup> (be) within<sup>24</sup> Thy<sup>23</sup> Abode<sup>25</sup>, O Ahura<sup>26</sup>

### Commentary:

Zaraθuštra advises his followers to keep away from hatred and violence; he desires that they strengthen their souls against these evils.

In order to do that, they should keep their minds spiritual and loving. This will increase Aša or Righteousness, Truthfulness, in this world.

The Holy Teacher is their connection or bridge towards Aša. Here, Zaraθuštra seems to convey that he is the holy teacher who will lead his followers towards Aša and Vohu Manah.

Thus, he shall lead his followers to the Abode of Ahura Mazda where Aša and Vohu Manah also dwell. The suggestion here, is that without Aša and Vohu Manah, mankind cannot reach the abode of Ahura Mazda.

## Ha 48.8

kā<sup>1</sup> tōi<sup>2</sup> vaṇhəuś<sup>3</sup> mazdā<sup>4</sup> xšaθrahyā<sup>5</sup> īstiś<sup>6</sup>  
kā<sup>7</sup> tōi<sup>8</sup> ašōiś<sup>9</sup> θwaxyā<sup>10</sup> maibyō<sup>11</sup> ahurā<sup>12</sup>  
kā<sup>13</sup> θwōi<sup>14</sup> ašā<sup>15</sup> ākā<sup>16</sup> arədrəṇg<sup>17</sup> iṣyā<sup>18</sup>  
vaṇhəuś<sup>19</sup> manyəuś<sup>20</sup> šyaōθananqm<sup>21</sup> javarō<sup>22</sup>

How<sup>1</sup> (great is my) yearning<sup>6</sup> for Thy<sup>2</sup> (spiritually) Good<sup>3</sup> strength<sup>5</sup>, O Mazda<sup>4</sup>!  
Yet<sup>7,8</sup> how<sup>7,8</sup> much<sup>7,8</sup> greater<sup>7,8</sup> (the yearning) for Thy<sup>10</sup> blessing<sup>9</sup> on<sup>11</sup> my<sup>11</sup>  
people<sup>11</sup>, O Ahura<sup>12</sup>!  
How<sup>13</sup> (greatly) welcome<sup>18</sup> (shall be) Thy<sup>14</sup> manifestations<sup>16</sup> together<sup>15</sup> with<sup>15</sup>  
Ašā<sup>15</sup> to<sup>17</sup> (Thy) devotees<sup>17</sup>  
Helping<sup>22</sup> along<sup>22</sup> the activities<sup>21</sup> of (Thy) Good<sup>19</sup> Spirit<sup>19</sup>

### Commentary:

Zaraθuštra longs for the Spiritually Powerful Strength of Mazda in order that he will be able to serve humanity.

He also desires, even more, the blessings of Ahura Mazda on his followers. Zaraθuštra also desires Ahura Mazda to show Himself to his followers through His Righteousness, His Will.

Zaraθuštra desires that Ahura Mazda openly show His blessings to his (Zaraθuštra's) righteous followers so that they will be encouraged and convinced that righteousness is the right path. This would be very welcome as his followers would see the advantages.

Through Ahura Mazda's manifestation, the followers would begin to practise righteousness in their life which would, in turn, help in advancing Ahura Mazda's Holy Spirit in this world.

## Ha 48.9

kadā<sup>1</sup> vaēdā<sup>2</sup> yezī<sup>3</sup> cahyā<sup>4</sup> xšayaθā<sup>5</sup>  
mazdā<sup>6</sup> ašā<sup>7</sup> yehyā<sup>8</sup> mā<sup>9</sup> āiθīš<sup>10</sup> dvaēθā<sup>11</sup>  
arəš<sup>12</sup> mōi<sup>13</sup> arəžūcām<sup>14</sup> vaḡhəuš<sup>15</sup> vafuš<sup>16</sup> manəḡhō<sup>17</sup>  
vīdyāṭ<sup>18</sup> saošyqs<sup>19</sup> yaθā<sup>20</sup> hōi<sup>21</sup> ašīš<sup>22</sup> aḡhaṭ<sup>23</sup>

When<sup>1</sup> shall<sup>2</sup> I<sup>2</sup> be<sup>2</sup> sure<sup>2</sup> if<sup>3</sup> Thou<sup>5</sup> rule<sup>5</sup> over<sup>4</sup> all<sup>4</sup>  
O Mazda<sup>6</sup> (and) O Ašā<sup>7</sup> (even over those) whose<sup>8</sup> plans<sup>10</sup> (are) a menace<sup>11</sup> to me<sup>9</sup>;  
let<sup>14</sup> the pattern<sup>16</sup> of<sup>15</sup> Vohu<sup>15</sup> Manah<sup>17</sup> be<sup>14</sup> revealed<sup>14</sup> truly<sup>12</sup> unto<sup>13</sup> me<sup>13</sup>;  
the Saviour<sup>19</sup> shall<sup>18</sup> know<sup>18</sup> how<sup>20</sup> His<sup>21</sup> blessing<sup>22</sup> shall<sup>23</sup> flow<sup>23</sup>.

### Commentary:

Zaraθuštra desires to know whether Ahura Mazda rules over everyone, through Ašā. He specially wants to know if He rules over even those persons who are against him and whose plots and plans are a menace to him.

In the third line of the previous verse, the manifestation of the Supreme with Ašā has been mentioned, wherein Zaraθuštra asked Ahura Mazda to reveal His Will or Plan through Ašā (θwōi ašā ākā).

In this verse also Zaraθuštra asks if Mazda, through his Eternal Law, i.e., Ašā, rules over everyone.

Zaraθuštra then asks Ahura Mazda to reveal to him the pattern of Vohu Manah, i.e., he desires Ahura Mazda's Spiritual Love and Spiritual Mind since he feels that, as a Prophet or Saviour, he should know the blessings of Ahura Mazda's Spiritual Love, which would enable him to carry out his responsibility, i.e., to spread the teachings of Ahura Mazda.

In the last line, I.J.S.T. has taken 'His' as standing for Vohu Manah. I prefer to take it as meaning Ahura Mazda and His blessings.

## Ha 48.10

kadā<sup>1</sup> mazdā<sup>2</sup> mōnarōiš<sup>3</sup> narō<sup>4</sup> vīśəntē<sup>5</sup>  
kadā<sup>6</sup> ajān<sup>7</sup> mūθrēm<sup>8</sup> ahyā<sup>9</sup> madahyā<sup>10</sup>  
yā<sup>11</sup> angrayā<sup>12</sup> karapanō<sup>13</sup> urūpayeiñtī<sup>14</sup>  
yācā<sup>15</sup> xratū<sup>16</sup> duš<sup>17</sup>-xšaθrā<sup>18</sup> daxyunəm<sup>19</sup>

When<sup>1</sup> O Mazda<sup>2</sup> shall<sup>5</sup> my helpers<sup>4</sup> come<sup>5</sup> for<sup>3</sup> spreading<sup>3</sup> (the faith)?  
When<sup>6</sup> shall<sup>7</sup> they<sup>7</sup> smite<sup>7</sup> down<sup>7</sup> the rotting<sup>8</sup> mass<sup>8</sup> of<sup>9</sup> this<sup>9</sup> infatuation<sup>10</sup>  
through<sup>11</sup> which<sup>11</sup> the Priests<sup>13</sup> falsely<sup>12</sup> fascinate<sup>14</sup> (people)  
as<sup>15</sup> also<sup>15</sup> (do) the wicked<sup>17</sup> Rulers<sup>18</sup> of<sup>19</sup> the lands<sup>19</sup> through<sup>16</sup> (their evil)  
intent<sup>16</sup>?

### Commentary:

Zaraθuštra again asks Ahura Mazda when he shall get followers of his religion who will help him to spread the faith. It appears Zaraθuštra has still not properly succeeded in convincing people towards his religion which clearly states that there is only one God and that is Ahura Mazda.

The Karapans or Priests still seem to seduce the people with their rituals and daeva worship and Zaraθuštra naturally is worried whether he would get enough followers to spread his religion and destroy the Priests and the wicked rulers who were still following daeva worship.

## Ha 48.11

kadā<sup>1</sup> mazdā<sup>2</sup> ašā<sup>3</sup> ma<sup>4</sup> ārmaiti<sup>5</sup> ?  
jima<sup>6</sup> xša<sup>7</sup>ra<sup>8</sup> hu<sup>9</sup>šaiti<sup>10</sup> vāstravaiti<sup>11</sup>?  
kōi<sup>12</sup> drəgvōdabī<sup>13</sup> xrūrāi<sup>14</sup> rāmqm<sup>15</sup> dāntē<sup>16</sup>?  
kāng<sup>17</sup> ā<sup>18</sup> va<sup>19</sup>hēu<sup>20</sup> jima<sup>21</sup> mana<sup>22</sup>hō<sup>23</sup> cisti<sup>24</sup>

When<sup>1</sup> O Mazda<sup>2</sup>, shall<sup>6</sup> Armaiti<sup>5</sup> together<sup>4</sup> with<sup>4</sup> Ašā<sup>3</sup>  
come<sup>6</sup> through<sup>7</sup> (Thy) Power<sup>7</sup>, peaceful<sup>8</sup> (and) bringing<sup>9</sup> security<sup>9</sup>?  
Who<sup>10</sup> shall<sup>14</sup> hold<sup>14</sup> themselves<sup>14</sup> unruffled<sup>13</sup> (even) with<sup>12</sup> the bloodthirsty<sup>12</sup>  
followers<sup>11</sup> of Untruth<sup>11</sup>?  
To<sup>15</sup> whom<sup>15</sup> shall<sup>16,18</sup> come<sup>16,18</sup> the Wisdom<sup>20</sup> of Vohu<sup>17</sup> Manah<sup>19</sup>?

### Commentary:

Zara<sup>1</sup>uštra appears not to have gained many followers for his teachings at the time of this Gatha. In the previous verse he wonders when shall he get followers or friends who will help him spread his Faith and also smite down the False Priests and their followers.

In this verse, he asks Ahura Mazda when, right-mindedness (Armaiti) together with righteousness (Ašā), would come to mankind, bringing peace and prosperity and security to them.

He also wonders who are the persons who will remain calm, peaceful and unruffled even when the blood-thirsty followers of Untruth rush towards them, attacking them.

Finally, he asks Ahura Mazda, unto whom shall come the wisdom of Vohu Manah.

These questions, as usual, answer themselves. Those persons who are right-minded and righteous, to them shall come the wisdom of Vohu Manah and they will obtain peace and prosperity and security in life.

## Ha 48.12

aṭ<sup>1</sup> tōi<sup>2</sup> aṇhən<sup>3</sup> saoṣyāntō<sup>4</sup> daxyunəm<sup>5</sup>  
yōi<sup>6</sup> xšnūm<sup>7</sup> vohu<sup>8</sup> manaṇhā<sup>9</sup> hacāntē<sup>10</sup>  
šyaodanāis<sup>11</sup> aša<sup>12</sup> θwahyā<sup>13</sup> mazdā<sup>14</sup> sēṇhahyā<sup>15</sup>  
tōi<sup>16</sup> zī<sup>17</sup> dātā<sup>18</sup> hamaēstārō<sup>19</sup> aēšmahyā<sup>20</sup>

Such<sup>2</sup>, indeed<sup>1</sup>, shall<sup>3</sup> be<sup>3</sup> the Saviours<sup>4</sup> of<sup>5</sup> the lands<sup>5</sup>,  
Who<sup>6</sup> follow<sup>10</sup> the call<sup>7</sup> of duty<sup>7</sup> (guided) by<sup>8</sup> Vohu<sup>8</sup> Manah<sup>9</sup>;  
because<sup>11</sup> of<sup>11</sup> (their) deeds<sup>11</sup> (inspired) by<sup>12</sup> Aša<sup>12</sup>, in accordance<sup>13</sup> with<sup>13</sup> Thy<sup>13</sup>  
command<sup>15</sup>, O Mazda<sup>14</sup>  
they<sup>16</sup> certainly<sup>17</sup> (have been) marked<sup>18</sup> out<sup>18</sup> (as) Vanquishers<sup>19</sup> of Hatred<sup>20</sup>.

### Commentary:

In the previous verse, Zaratuštra has described those persons who will lead their life with right-mindedness, who will consequently be able to stand unruffled against the attacks of evil persons, and who will obtain Spiritual Wisdom.

He continues in this verse that such persons shall be the Saviours of our earth or mankind. These Saviours will carry out their duty and deeds inspired and guided by Aša and Vohu Manah, and by the commandments and teachings of Ahura Mazda.

These persons have been identified as Saviours and also as Vanquishers of the Hatred coming from followers of Untruth. They are destined to be the future Saviours of mankind.



## Ha 49.1

aṭ<sup>1</sup> mā<sup>2</sup> yavā<sup>3</sup> bāṇdvō<sup>4</sup> pafre<sup>5</sup> mazišō<sup>6</sup>  
yē<sup>7</sup> duš<sup>8</sup>-arəθrīš<sup>9</sup> cixšnušā<sup>10</sup> ašā<sup>11</sup> mazdā<sup>12</sup>  
vaṇuht<sup>13</sup> ādā<sup>14</sup> gaidī<sup>15</sup> mōi<sup>16</sup> ā<sup>17</sup> mōi<sup>18</sup> arapā<sup>19</sup>  
ahyā<sup>20</sup> vohu<sup>21</sup> aošō<sup>22</sup> vīdā<sup>23</sup> manahā<sup>24</sup>

But<sup>1</sup> ever<sup>3</sup> the Corruptor<sup>4</sup> resists<sup>5</sup> me<sup>2</sup> most<sup>6</sup> stubbornly<sup>6</sup>  
(me) who<sup>7</sup> wishes<sup>10</sup> to win<sup>10</sup> (him) over<sup>10</sup> through<sup>11</sup> Ašā<sup>11</sup> from<sup>9</sup> (his) evil<sup>8</sup> ways<sup>9</sup>, O  
Mazda<sup>12</sup>  
Come<sup>15</sup> unto<sup>16</sup> me<sup>16</sup> with<sup>13</sup> (Thy) good<sup>13</sup> reward<sup>14</sup>; unto<sup>17</sup> me<sup>18</sup> O Merciful<sup>19</sup> One<sup>19</sup>  
May<sup>23</sup> I achieve<sup>23</sup> through<sup>21</sup> Vohu<sup>21</sup> Manah<sup>24</sup> his<sup>20</sup> defeat<sup>22</sup>

### Commentary :

This verse appears to connect with the last verse of the preceding Ha 48.12 with the word 'But'. In Ha 48.12, Zaraθuštra speaks about the Saviours of the lands who, guided by Vohu Manah and inspired by Aša, shall be the vanquishers of hatred.

In this verse Zaraθuštra speaks about the Corruptors (bāṇdvō) who dupe mankind. Mills thinks that bāṇdvō was a border chief who was very formidable and an armed druj-worshipper.

IJT has said that Justi suggests that bāṇdvō means 'transitoriness' and refers to the transitory world. He suggests comparison with the Sanskrit word bhindī. This Sanskrit word is found in RV.i.11.4 in the sense of destroyers from the root bhid, to break/split.

However, I.J.S.T. feels that this word comes from the root 'band' to bind, one who binds (himself to untruth), and that it refers to the Grəhma and the duš-sasti (false teacher) mentioned in Ha 32.9 and elsewhere. He is, therefore, inclined to translate the word as 'Corruptor' or 'Destroyer'.

Zaraθuštra desires to win over the Corruptor through Aša and take him away from his evil ways. He again prays to the 'Merciful One' which is an epithet of Mazda, to help him or to reward him so that he can defeat the Corruptor through Vohu Manah (Loving Mind).

In other words, Zaraθuštra is telling his followers that they shall be happy and joyful if, they follow the righteous path of Aša and if, they harbour Vohu Manah or the Loving Mind.

He also impresses on them that they must not fall prey to the snares of the evil daevas and the ill-intentioned persons and if they have a belief in the one Mighty Lord Ahura Mazda, they shall be able to defeat the evil doers.

## Ha 49.2

aṭ<sup>1</sup> ahyā<sup>2</sup> mā<sup>3</sup> bāṇdvahyā<sup>4</sup> mānayeitī<sup>5</sup>  
tkaēšō<sup>6</sup> drəgvā<sup>7</sup> daibitā<sup>8</sup> ašā<sup>9</sup> rārəšō<sup>10</sup>  
nōi<sup>11</sup> spəntqm<sup>12</sup> dōrəš<sup>13</sup> ahmāi<sup>14</sup> stōi<sup>15</sup> ārmaitīm<sup>16</sup>  
naēdā<sup>17</sup> vohū<sup>18</sup> mazdā<sup>19</sup> fraštā<sup>20</sup> manahā<sup>21</sup>

Indeed<sup>1</sup> this<sup>2</sup> Corruptor<sup>4</sup> makes<sup>5</sup> me<sup>3</sup> anxious<sup>5</sup>  
(his) teaching<sup>6</sup>, following<sup>7</sup> Untruth<sup>7</sup>, through<sup>8</sup> duplicity<sup>8</sup> excludes<sup>10</sup> (one) from<sup>9</sup>  
Aša<sup>9</sup>  
never<sup>11</sup> at<sup>15</sup> any<sup>15</sup> time<sup>15</sup> does<sup>13</sup> he<sup>13</sup> uphold<sup>13</sup> Holy<sup>12</sup> Armaiti<sup>16</sup> for<sup>14</sup> (Aša's) sake<sup>14</sup>  
nor<sup>17</sup> ever<sup>17</sup> does<sup>20</sup> he<sup>20</sup> commune<sup>20</sup>, O Mazda<sup>19</sup>, with<sup>18</sup> Vohu<sup>18</sup> Manah<sup>21</sup>.

### Commentary :

Zaraθuštra says that this Corruptor makes him anxious because his teaching which is false and untruthful and duplicitous, excludes mankind from Aša, i.e., righteousness and truthfulness.

Zaraθuštra says that this Corruptor never upholds piety, right mindedness (Armaiti) in case it may lead mankind towards righteousness (Aša). Nor does the Corruptor commune with Vohu Manah.

Since Zaraθuštra has always laid emphasis on Aša and Vohu Manah as the spiritual qualities which can lead mankind to a spiritual life and thus lead them to Ahura Mazda, he is naturally anxious, as the Corruptor instead leads mankind away from Aša and Vohu Manah. Those persons, who have no knowledge of a Higher Spiritual self, do not get peace themselves and are a source of torment to others.

Thus, Zaraθuštra is telling his followers not to listen to the false teachings of the Corruptor which will lead them astray, but to put emphasis on Aša and Vohu Manah and lead themselves to a higher spiritual life.

## Ha 49.3

aṭcā<sup>1</sup> ahmāi<sup>2</sup> varənāi<sup>3</sup> mazdā<sup>4</sup> nidātəm<sup>5</sup>  
ašəm<sup>6</sup> sūidyāi<sup>7</sup> tkaēšāi<sup>8</sup> rāšayeṇhe<sup>9</sup> druxš<sup>10</sup>  
tā<sup>11</sup> vaṇhəuš<sup>12</sup> sarə<sup>13</sup> izyāi<sup>14</sup> manaḥhō<sup>15</sup>  
aṇtarə<sup>16</sup> vīspəṇg<sup>17</sup> drəgvatō<sup>18</sup> haxməṇg<sup>19</sup> \*(aṇtarə<sup>20</sup>) mrūyē<sup>21</sup>

\* Geldner reads the last word aṇtarə mrūye, but the repetition is quite clearly redundant metrically.

And<sup>1</sup> indeed<sup>1</sup> (it is) laid<sup>5</sup> down<sup>5</sup> by Mazda<sup>4</sup> (as) choice<sup>3</sup> for<sup>2</sup> all<sup>2</sup> –  
the Teaching<sup>8</sup> (that) Truth<sup>6</sup> shall<sup>7</sup> prevail<sup>7</sup>, the Untruth<sup>10</sup> shall be<sup>9</sup> frustrated<sup>9</sup>;  
therefore<sup>11</sup>, I<sup>14</sup> would<sup>14</sup> ask<sup>14</sup> for<sup>13</sup> union<sup>13</sup> with<sup>12</sup> Vohu<sup>12</sup> Manah<sup>15</sup>  
(and) all<sup>17</sup> association<sup>19</sup> with<sup>18</sup> the followers<sup>18</sup> of Untruth<sup>18</sup> would<sup>16,20,21</sup> I  
interdict<sup>16,20,21</sup>.

### Commentary :

Zaraθuštra says that Mazda has laid down that there is a choice for everyone and that choice is to take the path of Truth.

Once mankind chooses the path of Truth, then Truth will flourish in the world and Untruth will be prevented or destroyed.

Throughout the Gathas, Druj is the antagonist of Aša. Zaraθuštra concentrated all evil into the figure of Falsehood, Druj, as the antagonist of Aša, i.e. Truth or Righteousness.

Moulton says, “It is hardly realised that for Zaraθuštra himself, as studied in his own hymns, ‘The Lie’ is beyond all computation, the name for the spirit of evil”.

Zaraθuštra then says that man should commune with Vohu Manah, that is, seek union with a Loving Mind, and not have any association or contact with Untruth or the followers of Untruth.

In the last two lines Zaraθuštra speaks in the first person. He is asking for union with Vohu Manah. Obviously he wants his followers to also do the same.

Herzfeld regards this verse as “the true credo” which “has remained unrecognised”.

## Ha 49.4

yōi<sup>1</sup> duš<sup>2</sup>-xraθwā<sup>3</sup> aēšmēm<sup>4</sup> varədan<sup>5</sup> rāməmcā<sup>6</sup>  
x<sup>v</sup>āiš<sup>7</sup> hizubīš<sup>8</sup> fšuyasū<sup>9</sup> afšuyantō<sup>10</sup>  
yaēšqm<sup>11</sup> nōi<sup>12</sup> hvarštāiš<sup>13</sup> vqs<sup>14</sup> duž<sup>15</sup> varštā<sup>16</sup>  
tōi<sup>17</sup> daēvəng<sup>18</sup> dqn<sup>19</sup> yā<sup>20</sup> drəgvato<sup>21</sup> daēnā<sup>22</sup>

Who<sup>1</sup> through<sup>2,3</sup> evil<sup>2</sup> intent<sup>3</sup> increase<sup>5</sup> hatred<sup>4</sup> and<sup>6</sup> cruel<sup>6</sup> gossip<sup>6</sup>  
With<sup>7</sup> their<sup>7</sup> own<sup>7</sup> tongues<sup>8</sup> hinderers<sup>10</sup> amidst<sup>9</sup> helpers<sup>9</sup>  
the doers<sup>16</sup> of<sup>15</sup> evil<sup>15</sup> whose<sup>11</sup> longing<sup>14</sup> (is) not<sup>12</sup> for good<sup>13</sup> deeds<sup>13</sup>;  
such<sup>17</sup> men<sup>17</sup> create<sup>19</sup> Daevas<sup>18</sup> through<sup>20</sup> their<sup>20</sup> Inner<sup>22</sup> Selves<sup>22</sup> following<sup>21</sup>  
Untruth<sup>21</sup>.

### Commentary :

In this verse Zaratrustra continues about the Corruptors mentioned in Ha 49.2. He states that these Corruptors with their cruel speech, by their own tongues, spread hatred and evil amongst mankind. These are the ones who hinder and torment those who are the followers of Truth, ‘the hinderers amidst the helpers’.

The words ‘fšuyasū afšuyanto’ have, as usual, been taken by Western scholars as “non-cattle breeders”. However, Kanga has correctly indicated that this phrase is parenthetical. I.J.S.T. has translated as “hinderers amidst helpers”.

Zaratrustra further states that these evil doers do not wish to perform good deeds. Rather, such men, through their evil purpose, Inner Selves, following Untruth, create Daevas or Evil.

It is to be noted that in this verse all three types of sins have been conveyed. Evil thoughts (duš-xraθwā); evil words (rāməm); and evil deeds (duž-vraštā).

## Ha 49.5

a<sub>t</sub><sup>1</sup> hvō<sup>2</sup> mazdā<sup>3</sup> īzācā<sup>4</sup> āzūitiścā<sup>5</sup> \*  
yā<sup>6</sup> daēnqm<sup>7</sup> vohu<sup>8</sup> sārštā<sup>9</sup> manahhā<sup>10</sup>  
ārmatois<sup>11</sup> kascīt<sup>12</sup> aša<sup>13</sup> huzāntuś<sup>14</sup>  
tāiścā<sup>15</sup> vīspāis<sup>16</sup> ōwahmī<sup>17</sup> xšaθrōi<sup>18</sup> ahurā<sup>19</sup>

\* I.J.S.T. takes this word as āzūiticā. This then agrees grammatically with the previous word īzācā as instrumental singular.

But<sup>1</sup>, O Mazda<sup>3</sup>, that<sup>2</sup> man<sup>2</sup> indeed<sup>2</sup> (who) through inner<sup>4</sup> urge<sup>4</sup> and<sup>4</sup> also<sup>5</sup>  
through<sup>5</sup> self-sacrifice<sup>5</sup>,  
Who<sup>6</sup> links<sup>9</sup> his<sup>9</sup> own<sup>9</sup> Inner<sup>7</sup> Self<sup>7</sup> with<sup>8</sup> Vohu<sup>8</sup> Manah<sup>10</sup>  
Each<sup>12</sup> such<sup>12</sup> (belongs) to Armaiti<sup>11</sup> (and is) wise<sup>14</sup> through<sup>13</sup> Aša<sup>13</sup>  
And<sup>15</sup> with<sup>15</sup> them<sup>15</sup> all<sup>16</sup> (he shall dwell) under<sup>17</sup> Thy<sup>17</sup> Xšaθra<sup>18</sup>, O Ahura<sup>19</sup>

### Commentary :

In the previous verse, Zaratuštra speaks about the Corruptors who, through their Inner Selves, following untruth, create evil and hatred, by evil thoughts, words and deeds.

In this verse he now speaks about the person who links his Inner Self with Vohu Manah.

Such a person, according to Zaratuštra, belongs to Armaiti, or is full of right-mindedness, faith and piety and who is also wise in following the path of Aša.

Such a person will dwell in Ahura Mazda's Kingdom with Vohu Manah, Aša and Armaiti.

Zaratuštra advises his followers that if they wish to dwell in Ahura Mazda's Kingdom, they have to follow the path of Aša, be right-minded and pious, and commune with Vohu Manah, i.e., have a Spiritual and Loving Mind.

## Ha 49.6

frō<sup>1</sup> vā<sup>2</sup> fraēšyā<sup>3</sup> mazdā<sup>4</sup> ašəmcā<sup>5</sup> mrūitē<sup>6</sup>  
yā<sup>7</sup> vā<sup>8</sup> xratəuš<sup>9</sup> xšmākahyā<sup>10</sup> ā<sup>11</sup> manaŋhā<sup>12</sup>  
ərəš<sup>13</sup> vīcidyāi<sup>14</sup> yaθā<sup>15</sup> ī<sup>16</sup> srāvayaēmā<sup>17</sup>  
tqm<sup>18</sup> daēnām<sup>19</sup> yā<sup>20</sup> xšmāvatō<sup>21</sup> ahurā<sup>22</sup>

Earnestly<sup>1</sup> do<sup>3</sup> I<sup>3</sup> urge<sup>3</sup> Ye<sup>2</sup>, O Mazda<sup>4</sup> and<sup>5</sup> Ašā<sup>5</sup>, to declare<sup>6</sup>  
What<sup>7</sup> indeed<sup>8</sup> (are) the Kind<sup>11,12</sup> Plans<sup>11,12</sup> in Your<sup>10</sup> Wisdom<sup>9</sup>  
So<sup>15</sup> that<sup>15</sup> rightly<sup>13</sup> deciding<sup>14</sup>, we<sup>17</sup> may<sup>17</sup> proclaim<sup>17</sup> this<sup>16</sup> –  
That<sup>18</sup> Faith<sup>19</sup>, O Ahura<sup>22</sup>, which<sup>20</sup> (belongs) to<sup>21</sup> Your<sup>21</sup> Devotee<sup>21</sup>

### Commentary :

Zaraθuštra urges Mazda and Aša (the Eternal Law of Mazda) to proclaim His Holy Plan which He has made for mankind in His Wisdom.

When Zaraθuštra asks for Ahura Mazda's Holy Plan, he means that Ahura Mazda desires mankind to behave in a certain way, to follow the path of Truth, to acquire Vohu Manah, to have faith and right-mindedness.

If mankind is aware of Ahura Mazda's Holy Plan, then it can make a proper choice and follow His Plan, and also choose the Faith and Religion to follow so that they may become Ahura Mazda's devotees.

Zaraθuštra tells his followers that Ahura Mazda has a Holy Plan for all of mankind which Ahura Mazda has revealed to him. He is asking his followers to make their choice and follow Ahura Mazda, His Holy Plan and His religion, to be Ahura Mazda's devotees.

## Ha 49.7

taṭcā<sup>1</sup> vohu<sup>2</sup> mazdā<sup>3</sup> sraotū<sup>4</sup> manaḡhā<sup>5</sup>  
sraotū<sup>6</sup> aṣṭā<sup>7</sup> gūṣahvā<sup>8</sup> tū<sup>9</sup> ahurā<sup>10</sup>  
kə<sup>11</sup> airyamā<sup>12</sup> kə<sup>13</sup> xʷaētus<sup>14</sup> dātāis<sup>15</sup> aḡhaṭ<sup>16</sup>  
yə<sup>17</sup> vərəzənāi<sup>18</sup> vaḡuhīm<sup>19</sup> dāṭ<sup>20</sup> frasastīm<sup>21</sup>

And<sup>1</sup> thus<sup>1</sup>, O Mazda<sup>3</sup>, let<sup>4</sup> (each one) listen<sup>4</sup> with<sup>2</sup> Vohu<sup>2</sup> Manah<sup>5</sup>,  
let<sup>6</sup> (each one) listen<sup>6</sup> (filled) with<sup>7</sup> Aṣṭā<sup>7</sup> (and) do<sup>9</sup> Thou<sup>9</sup>, O Ahura<sup>10</sup>, bear<sup>8</sup>  
witness<sup>8</sup>  
which<sup>11</sup> Friend<sup>12</sup>, which<sup>13</sup> Self-Reliant<sup>14</sup>, shall<sup>16</sup> live<sup>16</sup> according<sup>15</sup> to (Thy)  
Laws<sup>15</sup>;  
so<sup>17</sup> that<sup>17</sup> he<sup>20</sup> may<sup>20</sup> set<sup>20</sup> a good<sup>19</sup> example<sup>21</sup> to the co-worker<sup>18</sup>.

### Commentary :

Continuing with the previous verse wherein Zaraṭuštra had asked for Ahura Mazda's Holy Plan, so that his followers can choose His Plan and declare their Faith and Devotion to Ahura Mazda, Zaraṭuštra now says that each person should listen with Vohu Manah (Spiritual Mind and Love) and with Aṣṭa (Truth) so that they would be able to follow His Laws.

In short, Zaraṭuštra expects that when he reveals Ahura Mazda's Holy Plan and Laws to his followers, they should listen to him with Vohu Manah and Aṣṭa in their hearts.

He also expects that his Friends (Airyaman) and those who are Self-Reliant (xʷaētu) shall live according to these laws and set a good example for the co-workers (Vərəzana).

For these three names (friends, self-reliant, co-worker) a detailed note is given in Ha 32.1

However, Geldner has pointed out that Fraṣaostra and Jāmāspa are particularly meant among the Self-Reliant. Indeed, the next two verses, Ha 49.8 and Ha 49.9 are addressed to them by name.

## Ha 49.8

fəraṣaoṣṭraī<sup>1</sup> urvāziṣṭqm<sup>2</sup> aṣahyā<sup>3</sup> dā<sup>4</sup>  
sarēm<sup>5</sup> taṭ<sup>6</sup> θwā<sup>7</sup> mazdā<sup>8</sup> yāsā<sup>9</sup> ahurā<sup>10</sup>  
maibyācā<sup>11</sup> yqm<sup>12</sup> vaṇhāu<sup>13</sup> θwahmī<sup>14</sup> ā<sup>15</sup> xṣaθraī<sup>16</sup>  
yavōi<sup>17</sup> vīspāi<sup>18</sup> fraēštāṇhō<sup>19</sup> āṇhāmā<sup>20</sup>

Grant<sup>4</sup> unto<sup>1</sup> Fraṣaoṣṭra<sup>1</sup> the most<sup>2</sup> perfect<sup>2</sup> blessing<sup>2</sup> of Aṣā<sup>3</sup>  
(namely) union<sup>5</sup> (with Him), this<sup>6</sup> do<sup>9</sup> I<sup>9</sup> beg<sup>9</sup> of<sup>7</sup> Thee<sup>7</sup>, O Mazda<sup>8</sup> Ahura<sup>10</sup>;  
And<sup>11</sup> for<sup>11</sup> my<sup>11</sup> people<sup>11</sup> the same<sup>12</sup> completely<sup>15</sup> under<sup>14</sup> Thy<sup>14</sup> Holy<sup>13</sup> Xṣaθra<sup>16</sup>;  
May<sup>20</sup> we<sup>20</sup> be<sup>20</sup> for<sup>17</sup> all<sup>18</sup> time<sup>17</sup> inspired<sup>19</sup> (by Thee).

### Commentary :

Zaraṭuṣṭra desires that Ahura Mazda should grant Fraṣaoṣṭra the most perfect blessing of union with Aṣa.

He further desires that this blessing may also be given to his followers so that they would be completely under Ahura Mazda's Holy Xṣaθra or Kingdom. He wishes this for them for all time, that they be forever inspired by Ahura Mazda.

Fraṣaoṣṭra was the brother of Jāmāspa and the father-in-law of Zaraṭuṣṭra. He was one of the early disciples of the Prophet and played a prominent part in the spread of the religion.



## Ha 49.9

sraotū<sup>1</sup> sāsnā<sup>2</sup> fšəṅghyō<sup>3</sup> sūyē<sup>4</sup> taštō<sup>5</sup>  
nōiṭ<sup>6</sup> əraš<sup>7</sup>-vacā<sup>8</sup> sarēm<sup>9</sup> didqs<sup>10</sup> drəgvātā<sup>11</sup>  
hyaṭ<sup>12</sup> daēnā<sup>13</sup> vahištē<sup>14</sup> yūjān<sup>15</sup> mīždē<sup>16</sup>  
aša<sup>17</sup> yūxtā<sup>18</sup> yāhi<sup>19</sup> dē<sup>20</sup>-jāmāspa<sup>21</sup>

Let<sup>1</sup> the Helper<sup>3</sup> born<sup>5</sup> to deliver<sup>4</sup> (mankind) listen<sup>1</sup> to<sup>2</sup> the Teachings<sup>2</sup>  
Never<sup>6</sup> should<sup>10</sup> the Truth<sup>7</sup>-Speaker<sup>8</sup> think<sup>10</sup> of association<sup>9</sup> with<sup>11</sup> the follower<sup>11</sup>  
of Untruth<sup>11</sup>  
So<sup>12</sup> that<sup>12</sup> (their) Higher<sup>13</sup> Selves<sup>13</sup> may<sup>15</sup> combine<sup>15</sup> in<sup>14</sup> the Supreme<sup>14</sup> reward<sup>16</sup>  
(each) united<sup>18</sup> to<sup>17</sup> Aša<sup>17</sup> at<sup>19</sup> the ushering<sup>19</sup> in<sup>19</sup> (of the new age) O Wise<sup>20</sup>  
Jāmāspa<sup>21</sup>.

### Commentary :

Those who have been born to help mankind should listen to the teachings of Ahura Mazda which Zaratuštra propounds. These persons should never think of associating with the followers of Untruth.

Only then shall their Spiritual Inner Selves obtain the supreme reward of uniting with Aša. According to Zaratuštra, this will be with the coming of the new age when Truth shall prevail.

This verse is addressed to Wise Jāmāspa. Jāmāspa was the brother of Frašaoštra and the Prime Minister of Kai Gushtāspa. He was noted for his great wisdom and a profound knowledge in astrology.

In the Yādkārī Zarīrān, it is related that when the two armies (the Iranians and the Khyanites) meet together, Gushtāspa asks Jāmāspa to reveal to him the future issue of the battle. Jāmāspa obeys reluctantly, as the issue is to be fatal to the Iranians.

## Ha 49.10

taṭcā<sup>1</sup> mazdā<sup>2</sup> θwahn̄<sup>3</sup> ā<sup>4</sup> dqm<sup>5</sup> nipāñhē<sup>6</sup>  
manō<sup>7</sup> vohū<sup>8</sup> urunascā<sup>9</sup> ašāunqm<sup>10</sup>  
nəmascā<sup>11</sup> yā<sup>12</sup> ārmaitiś<sup>13</sup> ižācā<sup>14</sup>  
mqzā<sup>15</sup> xšaθrā<sup>16</sup> vazdahā<sup>17</sup> avēmīrā<sup>18</sup>

And<sup>1</sup> this<sup>1</sup> O Mazda<sup>2</sup>, will<sup>6</sup> I cherish<sup>6</sup> within<sup>4</sup> Thy<sup>3</sup> Abode<sup>5</sup>,  
(Thy) Loving<sup>8</sup> Mind<sup>7</sup> – the Souls<sup>9</sup> of<sup>10</sup> the Truthful<sup>10</sup>  
And<sup>11</sup> (their) adoration<sup>11</sup> – which<sup>12</sup> (is) Armaiti<sup>13</sup> and<sup>14</sup> (their) Inner<sup>14</sup> Urge<sup>14</sup>  
Full<sup>15</sup> of Divine<sup>15</sup> Strength<sup>16</sup> smiling<sup>18</sup> down<sup>18</sup> (upon mankind) in<sup>17</sup> support<sup>17</sup>.

### Commentary:

The fourth line is a poser, every scholar having his own version. I have taken the translation of I.J.S.T. as it appears more relevant and spiritual.

The first word taṭcā - ‘and this’ - refers to the vahištē miždē (supreme reward) of the previous verse.

Zaraθuštra tells Mazda that he will cherish the Supreme Reward of His Abode and His Loving Mind. According to Zaraθuštra, Ahura Mazda’s Loving Mind is the sum total of the Souls of the Truthful.

Zaraθuštra would also cherish the adoration of the Souls of the Truthful which arises from Armaiti, i.e., their faith and right-mindedness in their hearts and also their Inner desire for adoration of Ahura Mazda.

The Souls of the Truthful and their adoration of Ahura Mazda are full of Divine Strength and they smile down upon all mankind and give them support. This idea, in later Zoroastrian Theology, seems to have developed into that of the Fravašis who guard humanity and shower blessings on mankind.

The third line “nəmascā yā ārmaitiś ižācā” is reproduced at the end of the kem-nā-mazdā prayer.

## Ha 49.11

aṭ<sup>1</sup> duš<sup>2</sup>-xšaθrāng<sup>3</sup> duš<sup>4</sup>-šyaoθanāng<sup>5</sup> duž<sup>6</sup>-vacarhō<sup>7</sup>  
duž<sup>8</sup> daēnāng<sup>9</sup> duš<sup>10</sup> manarhō<sup>11</sup> drəgvātō<sup>12</sup>  
akāiś<sup>13</sup> xʷarəθāiś<sup>14</sup> paitī<sup>15</sup> urvānō<sup>16</sup> \*(paitī) yeiṇtī<sup>17</sup>  
drujō<sup>18</sup> dāmāne<sup>19</sup> haiθyā<sup>20</sup> arhān<sup>21</sup> astayō<sup>22</sup>

\*Geldner reads (paitī) but IJST has omitted it as paiti is metrically redundant

But<sup>1</sup>, among<sup>2</sup> the evil<sup>2</sup>-rulers<sup>3</sup>, evil<sup>4</sup>-doers<sup>5</sup> (and) evil<sup>6</sup>-speakers<sup>7</sup>,  
Among<sup>8</sup> evil<sup>8</sup>-Inner<sup>9</sup> Selves<sup>9</sup>, evil<sup>10</sup>-thinkers<sup>11</sup> (and) followers<sup>12</sup> of Untruth<sup>12</sup>  
Souls<sup>16</sup> do come<sup>17</sup> back<sup>15</sup> by<sup>13</sup> reason<sup>13</sup> of<sup>13</sup> (their) evil<sup>13</sup> insight<sup>14</sup>;  
Truly<sup>20</sup> they<sup>21</sup> are<sup>21</sup> Dwellers<sup>22</sup> in (the) Abode<sup>19</sup> of<sup>18</sup> Untruth<sup>18</sup>.

### Commentary :

Zaraθuštra spoke in the previous verses of the Supreme Reward which is of dwelling in Ahura Mazda's Abode or Kingdom.

In this verse, he categorically states that those who are evil rulers, evil doers, evil speakers, evil Inner Selves, evil thinkers and followers of Untruth, they will not get the reward of dwelling in Ahura Mazda's Abode.

By reason of their evil insight or bad illumination of the soul, these souls do come back and they dwell in the Abode of Untruth. I consider this line to mean that souls after death, on the way to Ahura Mazda's abode, return back towards the abode of untruth, which means hell. I do not think this has any reference to reincarnation of the soul.

I.J.S.T. states:

This verse is the only verse in the Gathas, which speaks in clear words of the return of the souls whose spiritual light is dim. The people mentioned, among whom the souls have to return, can only imply our earthly environment. It must be admitted that there is no specific mention of the place except in the words "Drujō Dāmāne". Still every indication seems to point that this "Abode of Untruth" is where we, human beings, "live and move and have our being".

## Ha 49.11 (contd)

Many Zoroastrian scholars have seen in this verse a clear reference to the doctrine of Reincarnation. Many years ago (1908) Ervad Khurshed S. Dabu of Surat published an article in the monthly magazine ‘Cherag’, commenting upon this verse. And he has come to the conclusion that the doctrine of Reincarnation is clearly indicated in this verse, a conclusion with which I agree. But, I must admit that in the Zoroastrian Books (both Avesta and Pahlavi) accepted as authentic and authoritative, this is the solitary direct reference to Reincarnation. In any case, Reincarnation is not mentioned so clearly, specifically and emphatically in Zoroastrian Theology as it is in Hinduism, Buddhism or Jainism. One main reason for this seems, in my opinion, to be that teaching of repeated lives on earth might lead to a relaxing of human effort. One may be led to think that since there are to be a long series of lives one need not be in a hurry. The innate inertia of human beings would thus hinder spiritual effort. Zaratuštra wants man to be alert and active to achieve Perfection and Immortality. And in one verse Yasna Ha 51.12, he has clearly stated that it is possible to attain this goal within one single life upon Earth. There he uses the words ‘hyaṭ ahmī ururaosṭ aštō’, because salvation (lit. attainment) is attained during this (earthly life) –

In earlier verses Zaratuštra has clearly said that one can achieve Ahura Mazda’s Kingdom or Abode in this life, by making our choices as to which path we will follow, the path of righteousness or untruthfulness. The path of righteousness (Aša) will lead us towards Vohu Manah and then to the Best Spiritual Life on this earth, whereas the path of untruthfulness will lead us to misery and woe.

## Ha 49.12

kaṭ<sup>1</sup> tōi<sup>2</sup> aṣā<sup>3</sup> zbayəntē<sup>4</sup> avaṇhō<sup>5</sup>  
zaraθuštra<sup>6</sup> kaṭ<sup>7</sup> tōi<sup>8</sup> vohu<sup>9</sup> manaṇhā<sup>10</sup>?  
yā<sup>11</sup> vā<sup>12</sup> staotāis<sup>13</sup> mazdā<sup>14</sup> frīnāi<sup>15</sup> ahurā<sup>16</sup>  
avaṭ<sup>17</sup> yāsqs<sup>18</sup> hyaṭ<sup>19</sup> vā<sup>20</sup> ištā<sup>21</sup> vahištəm<sup>22</sup>

What<sup>1</sup> help<sup>5</sup> (shall come) to<sup>4</sup> the invoker<sup>4</sup> through<sup>2</sup> Thy<sup>2</sup> Aṣā<sup>3</sup>?

What<sup>7</sup> (help) to Zaraθuštra<sup>6</sup> through<sup>8</sup> Thy<sup>8</sup> Vohu<sup>9</sup> Manah<sup>10</sup>?

(I) verily<sup>11</sup> with<sup>13</sup> hymns<sup>13</sup> of praise<sup>13</sup> would<sup>15</sup> please<sup>15</sup> You<sup>12</sup> O Mazda<sup>14</sup> Ahura<sup>16</sup>,  
asking<sup>18</sup> for<sup>17</sup> that<sup>17</sup> which<sup>19</sup> in<sup>20</sup> Your<sup>20</sup> Wish<sup>21</sup> (is) the Best<sup>22</sup>.

### Commentary :

Here again, Zaraθuštra asks questions of Ahura Mazda. He wants to know what help Ahura Mazda can give to one who invokes/prays to Him.

He then asks: Is the help through Aṣā? He also wants to know what help Ahura Mazda will give Zaraθuštra through Vohu Manah?

As usual, the answer is in the question. Zaraθuštra wants his followers to know that when they pray to Ahura Mazda for help, he will give help through Aṣā and through Vohu Manah.

He means that his followers should follow the path of Aṣā which will lead them on towards Vohu Manah and this will give them all the Spiritual help they need.

In the last two lines, Zaraθuštra says that he will please Ahura Mazda with hymns of praise asking Him to grant Zaraθuštra whatever Ahura Mazda deems the best.

This last request meaning “Lord, Thy will be done” is the dominant note in all requests made by Zaraθuštra. Cf. ‘aθā nā aṇhat yaθā hvō vasat’

## Ha 50.1

kaṭ<sup>1</sup> mōi<sup>2</sup> urvā<sup>3</sup> īsē<sup>4</sup> cahyā<sup>5</sup> avāṇhō<sup>6</sup>  
kə<sup>7</sup> mōi<sup>8</sup> pasəuś<sup>9</sup> kə<sup>10</sup> mə<sup>11</sup> nā<sup>12</sup> θrātā<sup>13</sup> vistō<sup>14</sup>  
anyō<sup>15</sup> aṣā<sup>16</sup> θwaṭcā<sup>17</sup> mazdā<sup>18</sup> ahurā<sup>19</sup>  
azdā<sup>20</sup> zūtā<sup>21</sup> vahištā<sup>22</sup> manahō<sup>23</sup>

(I wonder) whether<sup>1</sup> my<sup>2</sup> soul<sup>3</sup> can<sup>4</sup> count<sup>4</sup> on<sup>4</sup> anyone<sup>5</sup> for<sup>6</sup> help<sup>6</sup>?  
What<sup>7</sup> (person) for<sup>8</sup> my<sup>8</sup> flock<sup>9</sup>, what<sup>10</sup> person<sup>12</sup> (shall be) found<sup>14</sup> (as) my<sup>11</sup>  
protector<sup>13</sup>  
Other<sup>15</sup> than<sup>17</sup> Thy<sup>17</sup> Aṣā<sup>16</sup> O Mazda<sup>18</sup> Ahura<sup>19</sup>  
And<sup>22</sup> (other than Thy) Best<sup>22</sup> (most loving) Manah<sup>23</sup> when<sup>21</sup> invoked<sup>21</sup> with<sup>20</sup>  
Truth<sup>20</sup>?

### Commentary :

Zaraθuštra starts this Gatha, by again bringing into prominence, Aṣa and Vohu Manah.

He asks Ahura Mazda on whom he can rely for help, who will protect him and his flock (i.e., his followers) when they are in distress or difficulty.

In the last two lines he answers that no one other than Ahura Mazda's Aṣa and Vohu Manah will protect him.

Zaraθuštra is trying to instruct his followers that only if they follow the path of truth and obtain a spiritual loving mind, will they get protection from enemies in this life. He is also emphasising that only Ahura Mazda is the saviour of mankind.

In the second line the word 'pasəuś' has been taken as meaning 'cattle' by Western scholars. I.J.S.T. has taken it as 'flock' meaning Zaraθuštra's followers.

## Ha 50.2

kaθā<sup>1</sup> mazdā<sup>2</sup> rānyō<sup>3</sup>-skərətīm<sup>4</sup> gəm<sup>5</sup> išasōi<sup>6</sup>  
yē<sup>7</sup> hīm<sup>8</sup> ahmāi<sup>9</sup> vāstravaitīm<sup>10</sup> stōi<sup>11</sup> usyā<sup>12</sup>  
ərəžəjīs<sup>13</sup> ašā<sup>14</sup> pourušū<sup>15</sup> hvarē<sup>16</sup>-pišyasū<sup>17</sup>  
ākā<sup>18</sup>-stəng<sup>19</sup> mā<sup>20</sup> nišyqsyā<sup>21</sup> dāθəm<sup>22</sup> dāhvā<sup>23</sup>

How<sup>1</sup> O Mazda<sup>2</sup> shall<sup>6</sup> one<sup>6</sup> seek<sup>6</sup> the joy<sup>3</sup>-bringing<sup>4</sup> Mother<sup>5</sup> Earth<sup>5</sup>,  
When<sup>7</sup> (that person) is<sup>12</sup> eager<sup>12</sup> (to have) her<sup>8</sup> always<sup>11</sup> full<sup>10</sup> of<sup>10</sup> security<sup>10</sup> for<sup>9</sup>  
himself<sup>9</sup>?

To<sup>13</sup> men<sup>13</sup> of upright<sup>13</sup> life<sup>13</sup>, following<sup>14</sup> Ašā<sup>14</sup> in<sup>15</sup> (regions) completely<sup>15</sup>  
radiant<sup>17</sup> with<sup>16</sup> the sun<sup>16</sup>  
Thou<sup>21</sup> shalt<sup>21</sup> assign<sup>21</sup> surely<sup>20</sup> clear<sup>18</sup> positions<sup>19</sup> amidst<sup>23</sup> the Abode<sup>23</sup> of<sup>22</sup> the  
Wise<sup>22</sup>.

### Commentary :

The person who thinks only of himself, his security, his selfish gains, how can he obtain peace and prosperity from the joy-bringing Mother Earth?

Only those persons who lead an upright life, following the path of Ašā, these righteous persons alone shall be able to dwell in the regions which are radiant with the Sun.

Ahura Mazda shall assign positions clearly to these righteous persons in Abodes where the wise ones dwell. Kanga thinks that this refers to those regions of heavenly radiance.

In later Theology four distinct Regions of Light are mentioned. These are (in ascending order) Region of the Stars, Region of the Moon, Region of the Sun and Region of Light Eternal.

The suggestion here appears to be that the righteous persons will be given their place in Garothman/Heaven.

## Ha 50.3

aṭ<sup>1</sup> cīt<sup>2</sup> ahmāi<sup>3</sup> mazdā<sup>4</sup> ašā<sup>5</sup> aṇhaitī<sup>6</sup>  
yqm<sup>7</sup> hōi<sup>8</sup> xšaθrā<sup>9</sup> vohūcā<sup>10</sup> cōis<sup>11</sup> manaṇhā<sup>12</sup>  
yē<sup>13</sup> nā<sup>14</sup> ašōis<sup>15</sup> aojaṇhā<sup>16</sup> varədayaētā<sup>17</sup>  
yqm<sup>18</sup> nazdištqm<sup>19</sup> gaēθqm<sup>20</sup> dregvā<sup>21</sup> baxšaitī<sup>22</sup>

But<sup>1</sup> especially<sup>2</sup>, O Mazda<sup>4</sup>, unto<sup>3</sup> him<sup>3</sup> shall<sup>6</sup> come<sup>6</sup> Ašā<sup>5</sup>  
With<sup>9</sup> Xšaθra<sup>9</sup> and<sup>10</sup> Vohu<sup>10</sup> Manah<sup>12</sup> as<sup>7</sup> Thou<sup>11</sup> hast<sup>11</sup> promised<sup>11</sup> to<sup>8</sup> him<sup>8</sup> –  
(him) indeed<sup>14</sup>, who<sup>13</sup> through<sup>16</sup> the strength<sup>16</sup> of (this) blessing<sup>15</sup> would<sup>17</sup>  
advance<sup>17</sup>  
(his) intimate<sup>19</sup> world<sup>20</sup> which<sup>18</sup> the False<sup>21</sup> One<sup>21</sup> dominates<sup>22</sup>.

### Commentary :

In the previous verse, Zaraθuštra has said that the Righteous Man shall dwell in regions radiant with the Sun.

In this verse, Zaraθuštra continues that unto such a Righteous person, Ašā shall come with Xšaθra (Power) and Vohu Manah just as Ahura Mazda has promised. What Zaraθuštra means is that, the person who follows the path of righteousness shall obtain spiritual strength and spiritual mind, by following this path.

Such a person, who will acquire strength and power through such blessings, shall advance his nearby, intimate world, which is dominated by False Ones. Thus, the Righteous person will be able to stop the domination of the False Ones in his neighbourhood.



## Ha 50.4

aṭ<sup>1</sup> vā<sup>2</sup> yazāi<sup>3</sup> stavas<sup>4</sup> mazdā<sup>5</sup> ahurā<sup>6</sup>  
hadā<sup>7</sup> aṣā<sup>8</sup> vahištācā<sup>9</sup> manahā<sup>10</sup>  
xšaθrācā<sup>11</sup> yā<sup>12</sup> iṣō<sup>13</sup> stāθhaṭ<sup>14</sup> ā<sup>15</sup> paiθi<sup>16</sup>  
ākā<sup>17</sup> arədrəng<sup>18</sup> dāmānē<sup>19</sup> garō<sup>20</sup> sərəoṣānē<sup>21</sup>

And<sup>1</sup> singing<sup>4</sup> praises<sup>4</sup> I<sup>3</sup> would<sup>3</sup> worship<sup>3</sup> Thou<sup>2</sup> O Mazda<sup>5</sup> Ahura<sup>6</sup>  
together<sup>7</sup> with<sup>8</sup> Aṣā<sup>8</sup> and<sup>9</sup> with<sup>9</sup> the Best<sup>9</sup> (Most Loving) Manah<sup>10</sup>  
and<sup>11</sup> with<sup>11</sup> Xšaθra<sup>11</sup>, so<sup>12</sup> that<sup>12</sup> (I), the aspirant<sup>13</sup>, might<sup>14</sup> stand<sup>14</sup> on<sup>15</sup> the  
path<sup>16</sup>  
listening<sup>21</sup> (to catch) the revelation<sup>17</sup> to<sup>18</sup> the devotees<sup>18</sup> in the Abode<sup>19</sup> on High<sup>20</sup>.

### Commentary :

Zaraθuštra desires to sing praises to Ahura Mazda, with the help and inspiration of Aṣa and of the most loving Spiritual Mind and also with Xšaθra.

According to I.J.S.T., ‘Xšaθra’, represents Divine (Creative) Activity. In human life it stands for our supreme activity – Service of Mankind. Thus, the Path of Xšaθra is the path of Service, just as the path of Aṣa is the path of Righteousness.

Thus, with the help of these three, (Aṣa, Vohu Manah, Xšaθra) Zaraθuštra hopes that he might stand on the Path, leading to the Abode on High, where he can hear the songs sung by the devotees.

Zaraθuštra tells his followers that constant prayer and songs of adoration, along with following the path of Aṣa, Xšaθra and Vohu Manah are the only ways of reaching Ahura Mazda and thus attaining the Abode on High, Garō Dāmānē or the Abode of Song, as the Western Scholars translate.

In later Avesta we get the compound word garō-nmāna. This becomes garōsmān in Pahlavi and Garothmān in Parsi Gujarati, in the sense of the ‘Highest Heaven’. I.J.S.T. calls it the ‘Abode on High’.

## Ha 50.5

ārōi<sup>1</sup> zī<sup>2</sup> xšmā<sup>3</sup> mazdā<sup>4</sup> ašā<sup>5</sup> ahurā<sup>6</sup>  
hya<sup>7</sup> yūšmākāi<sup>8</sup> mąθrānē<sup>9</sup> vaorāzaθā<sup>10</sup>  
aibī<sup>11</sup> -dərəštā<sup>12</sup> āvišyā<sup>13</sup> avaθhā<sup>14</sup>  
zastā<sup>15</sup> - ištā<sup>16</sup> yā<sup>17</sup> nā<sup>18</sup> xʾāθrē<sup>19</sup> dāyā<sup>20</sup>

From<sup>1</sup> Realms<sup>1</sup> above<sup>1</sup>, indeed<sup>2</sup>, O Mazda<sup>4</sup> Ahura<sup>6</sup>, in<sup>3</sup> accord<sup>3</sup> with<sup>3</sup> your<sup>3</sup>  
Eternal<sup>5</sup> Law<sup>5</sup>  
when<sup>7</sup> you<sup>10</sup> bring<sup>10</sup> joy<sup>10</sup> unto<sup>8</sup> Your<sup>8</sup> singer<sup>9</sup>  
it<sup>11</sup> is<sup>11</sup> clearly<sup>11</sup> seen<sup>12</sup> in<sup>13</sup> the manifest<sup>13</sup> help<sup>14</sup>  
through<sup>15,16</sup> (Thy) merest<sup>15,16</sup> gesture<sup>15,16</sup>, which<sup>17</sup> thus<sup>17</sup> shall<sup>20</sup> lead<sup>20</sup> us<sup>18</sup> into<sup>19</sup>  
Light<sup>19</sup>.

### Commentary :

In the earlier verse, Zaraθuštra has said he wishes to sing songs of praise to Ahura Mazda.

He now continues that from high above, Ahura Mazda pours down blessings upon the singer. These blessings come in the shape of clear, manifest help to the singer. This is Ahura Mazda's gesture (i.e., help) in answering Zaraθuštra's song and this helps him rise up towards Ahura Mazda's Light.

According to B.T.Anklesaria –

If a person desires to lead a holy divine life, it is sufficient for him to worship God and steer on the path of Righteousness. Any person who recites the Māthra, or sacred holy word, in invocation to Ahura Mazda, finds the Lord approaching him with patent, manifest help and the Lord deals out happiness to such a person with his own hands. The idea expressed here, that Ahura Mazda approaches the person who pays homage unto Him, or who recites the Māthra unto Him, is considered, according to the Pahlavi version, to be the Revelation of Holy Zaraθuštra.

## Ha 50.6

yə<sup>1</sup> mqrā<sup>2</sup> vācəm<sup>3</sup> mazdā<sup>4</sup> baraitī<sup>5</sup>  
urvaθō<sup>6</sup> ašā<sup>7</sup> nəmañhā<sup>8</sup> zaraθuštrō<sup>9</sup>;  
dātā<sup>10</sup> xratəuš<sup>11</sup> hizvō<sup>12</sup> raiθīm<sup>13</sup> stōi<sup>14</sup>  
mahyā<sup>15</sup> rāzəng<sup>16</sup> vohū<sup>17</sup> sähīt<sup>18</sup> manañhā<sup>19</sup>

I<sup>1</sup> indeed<sup>1</sup> (Thy) singer<sup>2</sup>, O Mazda<sup>4</sup>, will<sup>5</sup> lift<sup>5</sup> up<sup>5</sup> (my) voice<sup>3</sup>  
in<sup>8</sup> adoration<sup>8</sup>, (I) Zaraθuštra<sup>9</sup>, befriended<sup>6</sup> by<sup>7</sup> Ašā<sup>7</sup>;  
(may) The Creator<sup>10</sup> of Wisdom<sup>11</sup> always<sup>14</sup> (guide) the path<sup>13</sup> of<sup>12</sup> (my) tongue<sup>12</sup>  
may<sup>18</sup> He<sup>18</sup> teach<sup>18</sup> me<sup>15</sup> the guiding<sup>16</sup> principles<sup>16</sup> through<sup>17</sup> Vohu<sup>17</sup> Manah<sup>19</sup>

### Commentary :

Zaraθuštra continues in this verse that he will sing, he will lift up his voice in adoration of Mazda, he, Zaraθuštra, who is a friend of Ašā. Here, Zaraθuštra indicates that because he follows the path of Ašā, he is a friend of Ašā and that Ašā also befriends him.

Zaraθuštra hopes that Ahura Mazda, the Creator of Wisdom, shall always guide his tongue. Zaraθuštra thus desires wisdom from Ahura Mazda so that when he proclaims Ahura Mazda's revelations, he will do so with wisdom.

Zaraθuštra then desires that Ahura Mazda teach him the guiding principles of Life through Vohu Manah, i.e., Zaraθuštra desires to achieve a Spiritual Loving Mind by following the path of Righteousness and then through the acquired Spiritual Mind, Ahura Mazda shall reveal to him the guiding principles of Life. This will lead him closer to Ahura Mazda.

The verses Ha 50.6 to 50.11 correspond to Yasna Ha 64.

## Ha 50.7

aṭ<sup>1</sup> vā<sup>2</sup> yaojā<sup>3</sup> zəvīštyāng<sup>4</sup> urvatō<sup>5</sup>  
jayāis<sup>6</sup> pərəθuś<sup>7</sup> vahmahyā<sup>8</sup> yūšmākahyā<sup>9</sup>  
mazdā<sup>10</sup> aša<sup>11</sup> ugrəng<sup>12</sup> vohu<sup>13</sup> manahā<sup>14</sup>  
yāis<sup>15</sup> azāθā<sup>16</sup> mahmāi<sup>17</sup> xyātā<sup>18</sup> avahē<sup>19</sup>

And<sup>1</sup> verily<sup>2</sup> I<sup>3</sup> will<sup>3</sup> yoke<sup>3</sup> (you) the Guardians<sup>5</sup> of freedom<sup>5</sup> most<sup>4</sup> worthy<sup>4</sup> to be<sup>4</sup>  
invoked<sup>4</sup>,  
by<sup>6</sup> gaining<sup>6</sup> entrance<sup>7</sup> into<sup>9</sup> your<sup>9</sup> adoration<sup>8</sup>,  
O Mighty<sup>12</sup> Mazda<sup>10</sup>, Aša<sup>11</sup> (and) Vohu<sup>13</sup> Manah<sup>14</sup>  
so<sup>15</sup> that<sup>15</sup> leading<sup>16</sup> (us) you<sup>18</sup> shall<sup>18</sup> become<sup>18</sup> our<sup>17</sup> Helpers<sup>19</sup>.

### Commentary:

In the first line, the word ‘yaojā’ literally means to yoke. However, the idea is ‘to enlist for help’. Therefore, Zərəθuśtra means he wants to enlist the help of the three Guardians of Freedom or Friends, viz., Ahura Mazda, Aša and Vohu Manah, who are most worthy to be invoked.

Throughout the Gathas, Zərəθuśtra lays emphasis on Aša and Vohu Manah, implying that by following the path of Righteousness or Aša, mankind can attain the highest Spiritual Mind, which will then lead them closer to Ahura Mazda.

So, Zərəθuśtra wishes to gain entrance to adoration of Aša, Vohu Manah, and finally Ahura Mazda; which three, he hopes, will be Helpers for him as well as for his followers.

## Ha 50.8

maṭ<sup>1</sup> vā<sup>2</sup> padāiś<sup>3</sup> yā<sup>4</sup> frasrūtā<sup>5</sup> īžayā<sup>6</sup>  
pairi<sup>7</sup>-jasāi<sup>8</sup> mazdā<sup>9</sup> ustāna<sup>10</sup>-zastō<sup>11</sup>  
aṭ<sup>12</sup> vā<sup>13</sup> aṣā<sup>14</sup> arədraxyācā<sup>15</sup> nəmaṭhā<sup>16</sup>  
aṭ<sup>17</sup> vā<sup>18</sup> vaṭhəuś<sup>19</sup> manaṭhō<sup>20</sup> hunarətātā<sup>21</sup>

Ever<sup>1</sup> with<sup>3</sup> chants<sup>3</sup>, which<sup>4</sup> are<sup>5</sup> well-known<sup>5</sup>, from<sup>6</sup> (my) Inner<sup>6</sup> Being<sup>6</sup> upto<sup>2</sup>  
You<sup>2</sup>  
may<sup>8</sup> I<sup>8</sup> reach<sup>8</sup> near<sup>7</sup> (to You) O Mazda<sup>9</sup> with<sup>11</sup> hands<sup>11</sup> uplifted<sup>10</sup>  
even<sup>12</sup> upto<sup>13</sup> You<sup>13</sup> through<sup>14</sup> Aṣā<sup>14</sup> and<sup>16</sup> with<sup>16</sup> the adoration<sup>16</sup> of<sup>15</sup> a devotee<sup>15</sup>  
even<sup>17</sup> upto<sup>18</sup> You<sup>18</sup> through<sup>21</sup> the wondrous<sup>21</sup> wisdom<sup>21</sup> of Vohu<sup>19</sup> Manah<sup>20</sup>.

### Commentary :

Zaraṭuštra prays to Ahura Mazda with well-known chants from his Innermost Heart, with uplifted hands that he may reach near Ahura Mazda.

He wishes to reach near Ahura Mazda through Aṣa's help, with the adoration of the most humble devotee.

He also wishes the help of the wondrous wisdom to be derived from Vohu Manah so that he may achieve nearness to Ahura Mazda.

Once again Zaraṭuštra emphasises the fact that one can obtain nearness to Ahura Mazda only with the help of Aṣa and Vohu Manah and through prayers.

## Ha 50.9

tāiš<sup>1</sup> vā<sup>2</sup> yasnāiš<sup>3</sup> paitī<sup>4</sup> stavas<sup>5</sup> ayənt<sup>6</sup>  
mazdā<sup>7</sup> ašā<sup>8</sup> vaŋhəuš<sup>9</sup> šyaoθanāiš<sup>10</sup> manaŋhō<sup>11</sup>  
yadā<sup>12</sup> ašōiš<sup>13</sup> maxyā<sup>14</sup> vasθ<sup>15</sup> xšayā<sup>16</sup>  
ač<sup>17</sup> hudānāuš<sup>18</sup> išayəs<sup>19</sup> gərəzdā<sup>20</sup> xyəmə<sup>21</sup>

Praising<sup>5</sup> with<sup>1</sup> these<sup>1</sup> hymns<sup>3</sup> may<sup>6</sup> I<sup>6</sup> come<sup>6</sup> back<sup>4</sup> to you<sup>2</sup>,  
O Mazda<sup>7</sup>, through<sup>8</sup> Ašā<sup>8</sup>, through<sup>10</sup> deeds<sup>10</sup> of<sup>9</sup> Vohu<sup>9</sup> Manah<sup>11</sup>;  
when<sup>12</sup> I<sup>16</sup> have<sup>16</sup> fully<sup>15</sup> achieved<sup>16</sup> my<sup>14</sup> destiny<sup>13</sup>,  
then<sup>17</sup>, eagerly<sup>19</sup> longing<sup>19</sup>, may<sup>21</sup> I<sup>21</sup> become<sup>21</sup> possessor<sup>20</sup> of<sup>18</sup> Supreme<sup>18</sup>  
Wisdom<sup>18</sup>.

### Commentary :

Zaraθuštra wishes to go back to Ahura Mazda, after his life on this earth and after having fulfilled his destiny completely. His destiny would be of renovating life upon this Earth, i.e., to lead mankind towards Righteousness and Spiritual Mind and bring them closer to Ahura Mazda.

Zaraθuštra wishes to return to Ahura Mazda by praising Him with his hymns, through Ašā and through deeds inspired by Vohu Manah. Zaraθuštra desires and longs that through Ašā and Vohu Manah he will become the possessor of Supreme Wisdom.

## Ha 50.10

aṭ<sup>1</sup> yā<sup>2</sup> varəṣā<sup>3</sup> yācā<sup>4</sup> pairī<sup>5</sup> āiš<sup>6</sup> ṣyaoθanā<sup>7</sup>  
yācā<sup>8</sup> vohu<sup>9</sup> caṣmṇm<sup>10</sup> arəjaṭ<sup>11</sup> manahā<sup>12</sup>  
raocā<sup>13</sup> x<sup>14</sup>əng<sup>14</sup> asnṇm<sup>15</sup> uxšā<sup>16</sup> aēurus<sup>17</sup>  
xšmākāi<sup>18</sup> ašā<sup>19</sup> vahmāi<sup>20</sup> mazdā<sup>21</sup> ahurā<sup>22</sup>

And<sup>1</sup> the acts<sup>7</sup> which<sup>2</sup> I<sup>3</sup> will<sup>3</sup> perform<sup>3</sup> and<sup>4</sup> (those) which<sup>4</sup> before<sup>5</sup> this<sup>6</sup> (I have performed)  
and<sup>8</sup> (those) which<sup>8</sup> being<sup>9</sup> inspired<sup>9</sup> by<sup>9</sup> Vohu<sup>9</sup> Manah<sup>12</sup> are<sup>11</sup> worthy<sup>11</sup> in<sup>10</sup> (Thy) Eye<sup>10</sup>,  
the rays<sup>13</sup> of<sup>14</sup> the Sun<sup>14</sup>, the shimmering<sup>17</sup> Dawning<sup>16</sup> of<sup>15</sup> the days<sup>15</sup>  
(all are) by<sup>19</sup> Eternal<sup>19</sup> Law<sup>19</sup> for<sup>18</sup> Your<sup>18</sup> Glory<sup>20</sup> O Mazda<sup>21</sup> Ahura<sup>22</sup>.

### Commentary :

Zaraθuštra prays to Ahura Mazda and hopes that the deeds which he has performed and which he will perform in the future, and which have been inspired by Vohu Manah, will be worthy in His sight.

According to Zaraθuštra, these deeds have been done to reflect Ahura Mazda's glory just as the Rays of the Sun and the Shimmering Dawn of the Days reflect His glory.

Zaraθuštra lays down here the fundamental truth of his religion, viz., we should not be content, merely with prayers, but it should be our aim to turn every act of ours into worship. We should act in the spirit of worship thinking that we are thereby serving God, serving His Purpose.

When every act is done in the spirit of worship, it raises a man's consciousness to the highest level; his whole life becomes a life of incessant prayer. He is always in the presence of Mazda.

## Ha 50.11

aṭ<sup>1</sup> və<sup>2</sup> staotā<sup>3</sup> aojāi<sup>4</sup> mazdā<sup>5</sup> aṣhācā<sup>6</sup>  
yavaṭ<sup>7</sup> aṣā<sup>8</sup> tavācā<sup>9</sup> isāicā<sup>10</sup>  
dātā<sup>11</sup> aṣhāuṣ<sup>12</sup> arədaṭ<sup>13</sup> vohu<sup>14</sup> manaṣhā<sup>15</sup>  
haiṭyā<sup>16</sup> -varəštəm<sup>17</sup> hyaṭ<sup>18</sup> vasnā<sup>19</sup> fəraštəməm<sup>20</sup>

And<sup>1</sup> I<sup>4</sup> would<sup>4</sup> consider<sup>4</sup> myself<sup>4</sup> (to be) and<sup>6</sup> will<sup>6</sup> be<sup>6</sup> Your<sup>2</sup> Praiser<sup>3</sup>, O Mazda<sup>5</sup>  
as<sup>7</sup> long<sup>7</sup> as<sup>7</sup> through<sup>8</sup> Truth<sup>8</sup> I<sup>9</sup> wield<sup>9</sup> the power<sup>9</sup> and<sup>9</sup> have<sup>10</sup> the will<sup>10</sup>  
the Laws<sup>11</sup> of<sup>12</sup> Life<sup>12</sup> accomplish<sup>13</sup> through<sup>14</sup> Vohu<sup>14</sup> Manah<sup>15</sup>  
the fulfilment<sup>16,17</sup> of<sup>18</sup> that<sup>18</sup> complete<sup>20</sup> renovation<sup>20</sup> as<sup>19</sup> (is) the Will<sup>19</sup> (of  
Ahura).

### Commentary :

Zaraṭuṣtra says that as long as he has the strength, the power and the will, through following the path of Aṣa, he shall be in Praise of Ahura Mazda.

The message of the second line of this verse is the same as Ha 28.4 when Zaraṭuṣtra says that as long as he has the will and wields power, so long will he teach mankind to strive for Aṣa.

He then says that the Laws of Life are fulfilled only through Spiritual Love and, only through Vohu Manah shall the Will of Ahura be accomplished and a complete renewal will come about.

In the last line, the phrase “hyaṭ vasnā fəraštəməm” meaning ‘as is the Will of (Ahura)’, is also found in Ha 46.19. One may note that just as this is the last verse of Gatha Spenta Mainyu, Ha 46.19 is also the last verse of Gatha Ushtavaiti. This phrase is also incorporated in the Kushti prayer and most other Nyaeshes and Yashts.



# GATHA VOHU-XSHATHRA

## INTRODUCTION

This Gatha has been named after the opening words of the first verse ‘Vohū xšaθrəm vairīm’. The Gatha Vohu Xshathra consists of only one Ha having 22 verses.

According to IJST the translation of the name of this Amesha Spenta, by Western Scholars, as ‘Good Dominion (for Kingdom)’ savours of Christian ideas.

He translates these words as ‘Divine Strength’. In Vohu Manah he translates ‘Vohu’ as Love, moreover, he feels Vohu Xshathra represents the ‘Strength of Love’ that guides the aspirant along the path of action (Service of man, the Seva Marga) towards Perfection. That according to him is the true Creative Force in man.

In this Gatha, as in all other Gathas, Zaratrustra advises his followers to follow the path of Asha or Righteousness, through Armaiti (rightmindedness and faith), so that they can achieve a higher, more Spiritual Mind (Vohu Manah), the attainment of which shall lead them to Haurvatat (Perfection) and Ameretat (Immortality of Soul).

In this Gatha the chief members of Zaratrustra’s Magai or ‘Brotherhood’ are mentioned by name in verses 16,17,18, and 19 viz. Vištāspa, Frašaoštra, Dē-Jāmāspa and Maidyōi-Mah.

## Ha 51.1

As per Vendidad Fargard X this verse is to be repeated twice

Vohu<sup>1</sup> xšaθra<sup>2</sup> vairi<sup>3</sup>  
bāgə<sup>4</sup> aibī<sup>5</sup>-bairištə<sup>6</sup>  
vīdīšəmnāi<sup>7</sup> īzā-cī<sup>8</sup>  
ašā<sup>9</sup> aṇtarə<sup>10</sup>-caraiti<sup>11</sup>  
šyaoθnāi<sup>12</sup> Mazdā<sup>13</sup> vahištə<sup>14</sup>  
taī<sup>15</sup> nā<sup>16</sup> nū-cī<sup>17</sup> varəšānē<sup>18</sup>

Divine<sup>1</sup> strength<sup>2</sup> (is) precious<sup>3</sup>,  
a blessing<sup>4</sup> best<sup>5</sup> bestowed<sup>6</sup> (from above),  
for<sup>7</sup> the self<sup>7</sup>-dedicated<sup>7</sup>, the Inner<sup>8</sup> Urge<sup>8</sup>,  
functions<sup>11</sup> within<sup>10</sup> through<sup>9</sup> Ašā<sup>9</sup>;  
through<sup>12</sup> deeds<sup>12</sup> O Mazda<sup>13</sup> (shall) the highest<sup>14</sup> (accrue)  
for<sup>15</sup> that<sup>15</sup> alone<sup>16</sup> will<sup>18</sup> I<sup>18</sup> strive<sup>18</sup> now<sup>17</sup> and<sup>17</sup> always<sup>17</sup>

### Commentary :

Ahura Mazda's divine strength (Vohu Xšaθra) is most precious for mankind and it is best given or conveyed by Ahura Mazda to the person who is completely self-dedicated, i.e., a person who dedicates himself completely to Ahura Mazda.

This divine strength of Ahura Mazda urges one's inner self, which through righteousness, will serve mankind.

The Highest Spiritual level can be reached only through righteous deeds and Zaratuštra says that he shall strive to reach the Best Abode through righteous deeds. The Best Abode indicates the Highest and the Best state attainable by a human being.

## Ha 51.2

tā<sup>1</sup> vā<sup>2</sup> Mazdā<sup>3</sup> paourvīm<sup>4</sup>  
Ahurā<sup>5</sup> \*ašāicā<sup>6</sup>  
taibyācā<sup>7</sup> ārmaitē<sup>8</sup>  
dōiṣā<sup>9</sup> mōi<sup>10</sup> ištōiṣ<sup>11</sup> xšaθrām<sup>12</sup>  
xšmākəm<sup>13</sup> vohū<sup>14</sup> manahā<sup>15</sup>  
vahnāi<sup>16</sup> dāidī<sup>17</sup> savañhō<sup>18</sup>

\*Geldner reads ašāi yecā; IJST omits the ‘ye’ as disturbing the meter.

These<sup>1</sup> (deeds) O Mazda<sup>3</sup> (are dedicated) first<sup>4</sup> of all<sup>4</sup> unto<sup>2</sup> You<sup>2</sup>  
O Ahura<sup>5</sup> and<sup>6</sup> unto<sup>6</sup> Ašā<sup>6</sup>  
and<sup>7</sup> unto<sup>7</sup> Thee<sup>7</sup> O Armaiti<sup>8</sup>  
teach<sup>9</sup> me<sup>10</sup> the strength<sup>12</sup> of (Your) Will<sup>11</sup>  
through<sup>14</sup> your<sup>13</sup> Vohu<sup>14</sup> Manah<sup>15</sup>  
grant<sup>17</sup> salvation<sup>18</sup> to<sup>16</sup> (Your) worshipper<sup>16</sup>

### Commentary:

Zaraθuštra continues by saying that those deeds (referred to in the previous verse) are dedicated first to Ahura Mazda and unto Aša and to Armaiti.

By this he means that he will carry out these deeds with Righteousness (Aša) and with Right-mindedness and Piety (Armaiti) with the idea of dedicating these deeds to Ahura Mazda.

Zaraθuštra further asks Ahura Mazda to teach him His Will and Plan for mankind as also to give him His Strength.

He desires that Ahura Mazda should also grant him the Salvation which Vohu Manah can bring to a human being, since he is Ahura Mazda's true and faithful worshipper.

In this way Zaraθuštra is giving advice to his followers that they should dedicate their righteous and right-minded deeds unto Ahura Mazda. He also tells his followers that their goal should be to attain Vohu Manah, by being true and faithful worshippers of Ahura Mazda.

## Ha 51.3

*ā*<sup>1</sup> *vā*<sup>2</sup> *gāuś*<sup>3</sup> *ā*<sup>4</sup> *hāmyantū*<sup>5</sup>  
*yōi*<sup>6</sup> *vā*<sup>7</sup> *šyaoθnāiš*<sup>8</sup> *sārəntē*<sup>9</sup>;  
*ahurō*<sup>10</sup> *ašā*<sup>11</sup> *hizvā*<sup>12</sup>  
*uxδāiš*<sup>13</sup> *vañhəuś*<sup>14</sup> *manañhō*<sup>15</sup>;  
*yaēšqm*<sup>16</sup> *tū*<sup>17</sup> *paouruyō*<sup>18</sup>  
*mazdā*<sup>19</sup> *fradaxštā*<sup>20</sup> *ahī*<sup>21</sup>.

Upto<sup>1</sup> Mother<sup>3</sup> Earth<sup>3</sup> indeed<sup>2</sup> let<sup>4,5</sup> (them) come<sup>4,5</sup> up<sup>4,5</sup> together<sup>4,5</sup>  
who<sup>6</sup> co-operate<sup>9</sup> with<sup>7</sup> Your<sup>7</sup> Work<sup>8</sup>  
Ahura<sup>10</sup> (is) Truth<sup>11</sup> tongued<sup>12</sup>  
through<sup>13</sup> (His) teachings<sup>13</sup> about<sup>14</sup> Vohu<sup>14</sup> Manah<sup>15</sup>  
of these<sup>16</sup> Thou<sup>17</sup> from<sup>18</sup> the beginning<sup>18</sup>  
O Mazda<sup>19</sup>, hast been<sup>21</sup> the Teacher<sup>20</sup>

### Commentary :

Zaraθuštra continues speaking about those persons who are devoted worshippers of Ahura Mazda and says that they should all come together to help in Ahura Mazda's work. They must help in Ahura Mazda's Plan or Will of which Zaraθuštra has spoken in the earlier verse.

By helping in Ahura Mazda's Will or Plan, these persons would also help Mother Earth, i.e., all Ahura Mazda's creatures and creations on this Earth, will be helped by them.

Ahura Mazda's tongue shall speak words, which are ever true, and thus He shall teach mankind about Vohu Manah.

### **Ha 51.3 (contd)**

When Zaratrustra received his revelation from Ahura Mazda, it was as if he heard Ahura Mazda voicelessly speaking to him and instructing him. Through the revelations of Ahura Mazda, Zaratrustra learnt of Vohu Manah and now he will preach/impart this truth to his followers.

Zaratrustra then says that he knows Ahura Mazda has been teaching about Vohu Manah to mankind from the beginning.

According to Zaratrustra, to reach to the level of Vohu Manah is the highest Spiritual state that a human being can reach. Only by devoted worship of Ahura Mazda and following the path of Aša, can a human being reach that stage.

## Ha 51.4

kuθrā<sup>1</sup> ārōiš<sup>2</sup> ā<sup>3</sup> fsəratuš<sup>4</sup> ?  
kuθrā<sup>5</sup> mərəždikā<sup>6</sup> axšta<sup>7</sup> ?  
kuθrā<sup>8</sup> yasō<sup>9</sup> xyən<sup>10</sup> ašəm<sup>11</sup> ?  
kā<sup>12</sup> spentā<sup>13</sup> ārmaitiš<sup>14</sup> ?  
kuθrā<sup>15</sup> manō<sup>16</sup> vahištəm<sup>17</sup> ?  
kuθrā<sup>18</sup> θwā<sup>19</sup> xšaθrā<sup>20</sup> mazdā<sup>21</sup> ?

Where<sup>1</sup> (shall be found) the all<sup>4</sup> embracing<sup>4</sup> love<sup>4</sup> towards<sup>3</sup> (Thy) worshipper<sup>2</sup>?  
Where<sup>5</sup> shall<sup>7</sup> compassion<sup>6</sup> flow<sup>7</sup>?  
Where<sup>8</sup> shall<sup>10</sup> there<sup>10</sup> be<sup>10</sup> the attainment<sup>9</sup> of Truth<sup>11</sup>?  
Where<sup>12</sup> Spenta<sup>13</sup> (Holy) Armaiti<sup>14</sup>?  
Where<sup>15</sup> the Most<sup>17</sup> Loving<sup>17</sup> Manah<sup>16</sup>?  
Where<sup>18</sup> , O Mazda<sup>21</sup> , the strength<sup>20</sup> emanating<sup>19</sup> from<sup>19</sup> Thee<sup>19</sup>?

### Commentary :

This verse contains rhetorical questions asked by Zaratuštra. In the first three verses Zaratuštra talks about those persons who are devoted worshippers of Ahura Mazda, who are right minded, pious and followers of the righteous path.

In this verse, by way of his rhetorical questions, Zaratuštra first asks Ahura Mazda where His all embracing Love resides. The answer is in mankind, in the righteous person who is His worshipper.

Thus Zaratuštra is implying to his followers that, the answer lies in themselves, in their inner selves, in their consciences and in their Daena.

## Ha 51.4 (contd)

Then Zaratuštra asks where will Ahura Mazda's compassion flow, where shall the worshippers come in touch with Aša, i.e., Truth, where shall they find Spenta Armaiti, where shall Ahura Mazda's most loving Vohu Manah reside and where shall Ahura Mazda's Strength come.

The answer again is that all this will come to that person who is a devoted worshipper of Ahura Mazda, who follows Aša through piety and right-mindedness and to whom, in consequence, will come Ahura Mazda's Spiritual Mind and Ahura Mazda's Strength.

## Ha 51.5

vīspā<sup>1</sup> tā<sup>2</sup> pərəsqas<sup>3</sup> yaθā<sup>4</sup>  
ašā<sup>5</sup> hacā<sup>6</sup> gəm<sup>7</sup> vīda<sup>8</sup>  
vāstryō<sup>9</sup> šyaοθanāiš<sup>10</sup> ərašvō<sup>11</sup>  
hqs<sup>12</sup> huxratuš<sup>13</sup> nəmañhā<sup>14</sup>;  
yā<sup>15</sup> dāθaəībyō<sup>16</sup> əraš<sup>17</sup>-ratuš<sup>18</sup>  
xšyqs<sup>19</sup> ašivā<sup>20</sup> cištā<sup>21</sup>

Questioning<sup>3</sup> about<sup>1</sup> all<sup>1</sup> these<sup>2</sup>, (about) how<sup>4</sup>  
he<sup>8</sup> should<sup>8</sup> foster<sup>8</sup> life<sup>7</sup> through<sup>6</sup> Aša<sup>5</sup>,  
the Protector<sup>9</sup> righteous<sup>11</sup> in<sup>10</sup> (his) actions<sup>10</sup>,  
acquiring<sup>12</sup> deep<sup>13</sup> wisdom<sup>13</sup> through<sup>14</sup> humility<sup>14</sup>;  
he<sup>15</sup> unto<sup>16</sup> the wise<sup>16</sup> (as) the Teacher<sup>18</sup> of Truth<sup>17</sup>  
shall<sup>19</sup> be able<sup>19</sup> to reveal<sup>21</sup> himself<sup>21</sup> bringing<sup>20</sup> blessing<sup>20</sup>

### Commentary :

As in Ha 29.1, the word ‘vāstryō’ in the third line of this verse, stands for the Protector or Saviour. In Ha 29, Ahura Mazda appoints Zaraθuštra as the Protector of Geush Urvan or the Soul of the Mother Earth.

In this verse, Zaraθuštra refers to the questions in the previous verse and says that the Protector or Saviour should ask each of these questions. Really Zaraθuštra means that the Protector should ask all these questions to himself.

The Protector should carry out deeds of righteousness and try to follow all ways in order to foster life through the Law of Aša.

Through humbleness and humility he will be able to acquire deep wisdom. Then only will the Protector be able to reveal himself unto the wise ones, teaching Truth to mankind and thus bringing blessings on himself and mankind.

When Zaraθuštra talks about himself, that he should follow all these actions, he is advising his followers that they should also do the same.



## Ha 51.6

yā<sup>1</sup> vahyō<sup>2</sup> vañhəuš<sup>3</sup> dazdē<sup>4</sup>  
yas-cā<sup>5</sup> hōi<sup>6</sup> vārāi<sup>7</sup> rāda<sup>8</sup>  
ahurō<sup>9</sup> xšaθrā<sup>10</sup> mazdā<sup>11</sup>  
a<sup>12</sup> ahmāi<sup>13</sup> akāt<sup>14</sup> ašyō<sup>15</sup>  
yā<sup>16</sup> hōi<sup>17</sup> nōi<sup>18</sup> vīdaitī<sup>19</sup>  
apəmə<sup>20</sup> añhəuš<sup>21</sup> urvāēse<sup>22</sup>

Whoso<sup>1</sup> renders<sup>4</sup> himself<sup>4</sup> better<sup>2</sup> than<sup>3</sup> good<sup>3</sup>  
and<sup>5</sup> whoso<sup>5</sup> fulfils<sup>8</sup> Her<sup>6</sup> destiny<sup>7</sup>  
(he shall be) Master<sup>9</sup> through<sup>10</sup> the Xšaθra<sup>10</sup> of Mazda<sup>11</sup>;  
but<sup>12</sup> (it shall be) worse<sup>15</sup> than<sup>14</sup> bad<sup>14</sup> for<sup>13</sup> him<sup>13</sup>  
who<sup>16</sup> fosters<sup>19</sup> Her<sup>17</sup> not<sup>18</sup>  
at<sup>20</sup> the final<sup>20</sup> end<sup>22</sup> of life<sup>21</sup>

### Commentary :

Zaraθuštra says that the person who constantly strives to improve himself from the good to the better and who helps Mother Earth to fulfil her destiny, such a person will get the Strength and Power of Mazda and will become a Supreme Being or Master.

It is Ahura Mazda's Plan that there should be righteousness and truth in this world, that it should be devoid of all evil. That person who helps mankind to become good and righteous, who helps mankind on its onward march towards a deeper spiritual life, such a person helps Ahura Mazda's Plan for Mother Earth.

The one who does not foster or help mankind or Mother Earth, the one who goes from bad to worse, such a person shall meet his retribution at the final end.

## Ha 51.7

dāidī<sup>1</sup> mōi<sup>2</sup> yə<sup>3</sup> gəm<sup>4</sup> tašō<sup>5</sup>  
apas-cā<sup>6</sup> urvarās-cā<sup>7</sup>  
amərətātā<sup>8</sup> haurvātā<sup>9</sup>  
spəništā<sup>10</sup> mainyū<sup>11</sup> mazdā<sup>12</sup>  
təvīšt<sup>13</sup> utayūitī<sup>14</sup>  
manaḡhā<sup>15</sup> vohū<sup>16</sup> səṅghē<sup>17</sup>

Grant<sup>1</sup> me<sup>2</sup> Thou<sup>3</sup> who<sup>3</sup> hast created<sup>5</sup> Mother<sup>4</sup> Earth<sup>4</sup>  
and<sup>6</sup> the Waters<sup>6</sup> and<sup>7</sup> the Plants<sup>7</sup>  
Immortality<sup>8</sup> (and) Perfection<sup>9</sup>  
through<sup>10</sup> (Thy) Holiest<sup>10</sup> Spirit<sup>11</sup>, O Mazda<sup>12</sup>;  
(grant me) Strength<sup>13</sup> of Soul<sup>13</sup> (and) Life<sup>14</sup> Renewed<sup>14</sup>  
through<sup>15</sup> Vohu<sup>16</sup> Manah<sup>15</sup> (as revealed) in<sup>17</sup> (Thy) teaching<sup>17</sup>

### Commentary :

In this verse, Zaratuštra addresses Mazda as the One who has created Mother Earth, with all her bounty of waters and plants. It may be noted that in Ha 44.4, Zaratuštra asks the question as to who has created the waters and the plants (the implied answer is, of course, Ahura Mazda).

Zaratuštra then asks Ahura Mazda to grant him Immortality (Ameretat) and Perfection (Haurvatat) through the Most Holy Spirit.

Haurvatat means wholeness or Perfection. This is the reward that comes to a life dedicated to the path of Aša as also to the love and service of mankind. Haurvatat starts with physical health and wellbeing but also represents spiritual growth and the attainment of Perfection. In the Gathas, Haurvatat is connected with utayūitī, i.e., Life Renewed.

## Ha 51.7 (contd)

Ameratat means Immortality. She is always described as a twin of Haurvatat, because the achievement of Perfection of the Soul, leads to the attainment of Immortality of the Soul. In the Gathas, Ameretat is connected with *təviši*, i.e., strength of Soul.

Zaraθuštra asks Ahura Mazda to grant him *təviši* (strength of Soul) and *utayāiti* (Life Renewed), which he hopes to get through Vohu Manah as taught by Ahura Mazda in His teachings.

In earlier verses, Zaraθuštra has made it clear that Ahura Mazda has revealed to him that man should follow the path of Aša, which is Ahura Mazda's Eternal Law of Truth and Righteousness. If a man follows this path through Armaiti, i.e., through right-mindedness and piety and devotion, then he can achieve a higher, more Spiritual Mind, leading him to the Highest Spiritual Mind. The attainment of Vohu Manah shall lead the man to Haurvatat (Perfection of Soul) and, consequently, to attainment of Ameretat (Immortality of Soul).

This verse corresponds to Yasna 18.1.

## Ha 51.8

aṭ<sup>1</sup> zī<sup>2</sup> tōi<sup>3</sup> vaxšyā<sup>4</sup> mazdā<sup>5</sup>  
vīdušē<sup>6</sup> zī<sup>7</sup> nā<sup>8</sup> mruyā<sup>9</sup>  
hya<sup>10</sup> akōyā<sup>11</sup> drəgvāitē<sup>12</sup>  
uštā<sup>13</sup> yā<sup>14</sup> ašəm<sup>15</sup> dādrē<sup>16</sup>  
hvō<sup>17</sup> zī<sup>18</sup> mərə<sup>19</sup> šyātō<sup>20</sup>  
yā<sup>21</sup> vīdušē<sup>22</sup> mravait<sup>23</sup>

Now<sup>1</sup>, indeed<sup>2</sup>, will<sup>4</sup> I<sup>4</sup> speak<sup>4</sup> on<sup>3</sup> Thy<sup>3</sup> behalf<sup>3</sup>, O Mazda<sup>5</sup>  
indeed<sup>7</sup>, one<sup>8</sup> would<sup>9</sup> declare<sup>9</sup> (this) to the wise<sup>6</sup>  
that<sup>10</sup> evil<sup>11</sup> fate<sup>11</sup> (is in store) for<sup>12</sup> the Untruthful<sup>12</sup>  
(while) illumination<sup>13</sup> (is for him) who<sup>14</sup> clings<sup>16</sup> to Truth<sup>15</sup>  
he<sup>17</sup> alone<sup>17</sup>, surely<sup>18</sup>, shall<sup>20</sup> be happy<sup>20</sup> in<sup>19</sup> the Holy<sup>19</sup> Word<sup>19</sup>  
who<sup>21</sup> shall<sup>23</sup> declare<sup>23</sup> (this) to<sup>22</sup> the wise<sup>22</sup>

### Commentary :

Zaraθuštra then declares to Ahura Mazda that he will surely preach Ahura Mazda's teachings or message unto the wise. By wise, he means those who have the wisdom to listen to Zaraθuštra's preachings.

Then Zaraθuštra states the message of Ahura Mazda, viz., that an evil fate awaits all those who are False and Untruthful, whereas for a man who clings to Truth, happiness and illumination await him.

That person alone who expounds the Holy Word or Maθra of Ahura Mazda to the wise, shall be forever happy.

Zaraθuštra has repeatedly laid emphasis that men shall follow Truth, shall cling to Truth. Only that person who follows Truth will attain happiness, attain Vohu Manah and then Haurvatat and Ameretat. Zaraθuštra wants all to remember that the consequences of right and wrong deeds are vastly different.

## Ha 51.9

yqm<sup>1</sup> xšnūtəm<sup>2</sup> rānōibyā<sup>3</sup> dā<sup>4</sup>  
θwā<sup>5</sup> āθrā<sup>6</sup> suxrā<sup>7</sup> mazdā<sup>8</sup>  
ayaṛhā<sup>9</sup> xšustā<sup>10</sup> aibī<sup>11</sup>  
ahvāhū<sup>12</sup> daxštəm<sup>13</sup> dāvōi<sup>14</sup>  
rāšayeṇhē<sup>15</sup> drəgvantəm<sup>16</sup>  
savayō<sup>17</sup> ašavanəm<sup>18</sup>

The reward<sup>2</sup> which<sup>1</sup> Thou<sup>4</sup> bestowest<sup>4</sup> on<sup>3</sup> both<sup>3</sup> parties<sup>3</sup>  
through<sup>5</sup> Thy<sup>5</sup> blazing<sup>7</sup> Fire<sup>6</sup>, O Mazda<sup>8</sup>,  
through<sup>10</sup> the Fiery<sup>10</sup> Test<sup>9</sup> (this) doth<sup>11</sup> lead<sup>11</sup> to<sup>11</sup>  
(Thy) granting<sup>14</sup> an indication<sup>13</sup> for<sup>12</sup> (our Inner) Lives<sup>12</sup>  
(that) the Untruthful<sup>16</sup> shall<sup>15</sup> have<sup>15</sup> frustration<sup>15</sup>  
(and) the Truthful<sup>18</sup> shall<sup>17</sup> have<sup>17</sup> blessings<sup>17</sup>

### Commentary:

In Ha 47.6, Zaraθuštra says that Ahura Mazda, through His Fire shall determine the destiny of the two parties.

In this verse, he again repeats that Ahura Mazda, through His blazing Fire, bestows the reward on both parties.

As in earlier verses, the word Fire refers to the Divine Fire of Ahura Mazda which is transmitted to the hearts of all mankind.

Then Zaraθuštra refers to the Fiery Test which all of mankind has to undergo. In later Zoroastrian Theology, the ordeal of fiery (or molten) metal was believed in literally. But in the Gathas, I.J.S.T. believes that this test of 'fiery metal' refers to our life upon Earth expressed in forceful poetical imagery. According to him, it brings home to us the extreme difficulty of leading the life of the Spirit while in this mundane world.

According to Zaraθuštra, the reward through this fiery test gives an indication of each person's Innermost Soul since the reward shall indicate complete frustration for the Untruthful one and full blessings for the Truthful one.

## Ha 51.10

aṭ<sup>1</sup> yə<sup>2</sup> mā<sup>3</sup> nā<sup>4</sup> marəxšaitē<sup>5</sup>  
anyāθā<sup>6</sup> ahmāṭ<sup>7</sup> mazdā<sup>8</sup>  
hvō<sup>9</sup> dāmōiš<sup>10</sup> drujō<sup>11</sup> hunuš<sup>12</sup>  
tā<sup>13</sup> duždā<sup>14</sup> yōi<sup>15</sup> hənti<sup>16</sup>  
maibyō<sup>17</sup> zbayā<sup>18</sup> ašəm<sup>19</sup>  
vaṭhuyā<sup>20</sup> ašt<sup>21</sup> \*gate<sup>22</sup>

\*so IJST; Geld reads gat tē

And<sup>1</sup> the man<sup>4</sup>, indeed<sup>3</sup>, who<sup>2</sup> seeks<sup>5</sup> to corrupt<sup>5</sup>  
contrary<sup>6</sup> to this<sup>7</sup> (Law), O Mazda<sup>8</sup>,  
himself<sup>9</sup> (is) the child<sup>12</sup> of the World<sup>10</sup> of Untruth<sup>11</sup>  
(and) thus<sup>13</sup> all<sup>15</sup> such<sup>15</sup> are<sup>16</sup> of<sup>14</sup> poor<sup>14</sup> understanding<sup>14</sup>  
for<sup>17</sup> my<sup>17</sup> (own) people<sup>17</sup> I<sup>18</sup> will<sup>18</sup> invoke<sup>18</sup> Aša<sup>19</sup>  
to<sup>22</sup> come<sup>22</sup> with<sup>20</sup> (Thy) loving<sup>20</sup> blessing<sup>21</sup>

### Commentary :

Zaraθuštra repeatedly emphasises that the man who tries to corrupt another in opposition to Mazda's Law of Truth, is the son of the False World. Such a man has poor understanding, he is most unwise.

For his own followers, Zaraθuštra desires to invoke Aša, so that they will follow the path of Righteousness and thus get Ahura Mazda's loving blessing.

## Ha 51.11

kə<sup>1</sup> urvaθō<sup>2</sup> spitāmāi<sup>3</sup>  
zaraθuštrāi<sup>4</sup> nā<sup>5</sup> mazdā<sup>6</sup> ?  
kə<sup>7</sup> vā<sup>8</sup> ašā<sup>9</sup> āfraštā<sup>10</sup> ?  
kā<sup>11</sup> spəntā<sup>12</sup> ārmaiti<sup>13</sup> ?  
kə<sup>14</sup> vā<sup>15</sup> vañhəuš<sup>16</sup> manahō<sup>17</sup>  
acistā<sup>18</sup> magāi<sup>19</sup> ərašvō<sup>20</sup>

Who<sup>1</sup> (is) friend<sup>2</sup> unto<sup>3</sup> Spitama<sup>3</sup>  
(What) man<sup>5</sup>, O Mazda<sup>6</sup>, unto<sup>4</sup> Zaraθuštra<sup>4</sup>?  
Who<sup>7</sup>, indeed<sup>8</sup>, doth<sup>10</sup> commune<sup>10</sup> with Ašā<sup>9</sup>?  
With<sup>11</sup> whom<sup>11</sup> (doth) Spenta<sup>12</sup> Armaiti<sup>13</sup> (commune)?  
Who<sup>14</sup>, indeed<sup>15</sup>, (devoted) to<sup>16</sup> Vohu<sup>16</sup> Manah<sup>17</sup>  
(and) righteous<sup>20</sup>, regards<sup>18</sup> himself<sup>18</sup> (as) of<sup>19</sup> the Brotherhood<sup>19</sup>?

### Commentary :

Zaraθuštra desires to know who shall be a friend to Spitama, i.e., himself, and who shall come to help Zaraθuštra.

He also desires to know who shall commune with Ašā and with whom shall Bounteous Armaiti converse.

Note that the man communes with Ašā, but Armaiti herself communes with (inspires) the man. It is the faith and piety (Armaiti) in the man which inspires him to commune with Ašā or follow the path of Ašā.

Zaraθuštra wishes to know who is devoted to Vohu Manah, and is righteous and who thinks of himself as belonging to the Brotherhood.

The Brotherhood of Zaraθuštra consisted of devoted souls who worked for the world's regeneration under his leadership.

The chief members of his brotherhood were Vištāspa, Frašaoštra, Jāmāspa and Maidyomāñha, who are mentioned in this order and by name in Verse 51.16 to 51.19.

## Ha 51.12

nōiṭ<sup>1</sup> tā<sup>2</sup> īm<sup>3</sup> xšnāuš<sup>4</sup> vaēpayō<sup>5</sup>  
kəvīnō<sup>6</sup> pərətā<sup>7</sup> zəmō<sup>8</sup>  
zaraθuštra<sup>9</sup> spitāməm<sup>10</sup>;  
hyaṭ<sup>11</sup> ahmī<sup>12</sup> urūraost<sup>13</sup> aštō<sup>14</sup>  
hyaṭ<sup>15</sup> hōi<sup>16</sup> īm<sup>17</sup> caratascā<sup>18</sup>  
aodərəščā<sup>19</sup> zōiṣənū<sup>20</sup> vāzā<sup>21</sup>

Not<sup>1</sup> satisfactory<sup>4</sup> to<sup>3</sup> me<sup>3</sup>, therefore<sup>2</sup>, (is) the dupe<sup>5</sup>  
of<sup>6</sup> the Kavi<sup>6</sup> in<sup>7</sup> (his) passage<sup>7</sup> through<sup>8</sup> the world<sup>8</sup>  
to<sup>9</sup> Zaraθuštra<sup>9</sup> Spitama<sup>10</sup>  
because<sup>11</sup> salvation<sup>14</sup> is<sup>13</sup> attained<sup>13</sup> during<sup>12</sup> this<sup>12</sup> (our earthly life)  
because<sup>15</sup> (it cometh) to<sup>17</sup> him<sup>17</sup> from<sup>16</sup> his<sup>16</sup> toiling<sup>18</sup>  
and<sup>19</sup> from<sup>19</sup> the fervour<sup>19</sup> of<sup>20</sup> (his) ardent<sup>20</sup> spirit<sup>21</sup>

### Commentary :

This verse has been variously translated starting from the renderings made from the Pahlavi downwards.

The translation of I.J.S.T. appears to be one which is appropriate to the spirit of the Gathas.

Zaraθuštra gets no satisfaction from observing those persons who have been duped by the Kavis in their passage through this earthly life.

According to him, in the time of this one life on earth, men can reach or attain salvation or perfection, from toiling or working fervently and with ardent zeal.

Zaraθuštra is clearly stating that man can achieve perfection in this life itself, if he works, with faith and piety, towards righteousness and spirituality of the mind and soul.



## Ha 51.13

tā<sup>1</sup> dregvatō<sup>2</sup> marədaite<sup>3</sup>  
daēnā<sup>4</sup> ərəzaoš<sup>5</sup> haiθim<sup>6</sup>;  
yehyā<sup>7</sup> urvā<sup>8</sup> xraodaiti<sup>9</sup>  
cinvatō<sup>10</sup>-pərətā<sup>11</sup> ākā<sup>12</sup>  
x<sup>13</sup>āiš<sup>13</sup> šyaoθanāiš<sup>14</sup> hizvascā<sup>15</sup>  
ašahyā<sup>16</sup> nqsvā<sup>17</sup> paθō<sup>18</sup>

Thus<sup>1</sup> doth<sup>3</sup> distort<sup>3</sup> for<sup>2</sup> the Untruthful<sup>2</sup>  
(his own) Inner<sup>4</sup> Self<sup>4</sup> the Truth<sup>6</sup> about<sup>5</sup> the straight<sup>5</sup> path<sup>5</sup>  
his<sup>7</sup> Soul<sup>8</sup> shall<sup>9</sup> chide<sup>9</sup> (him)  
about<sup>12</sup> the revelations<sup>12</sup> upon the Bridge<sup>11</sup> of the Judge<sup>10</sup>  
by<sup>13</sup> his<sup>13</sup> own<sup>13</sup> acts<sup>14</sup> and<sup>15</sup> (by the activity) of<sup>15</sup> (his) tongue<sup>15</sup>  
straying<sup>17</sup> from<sup>18</sup> the Path<sup>18</sup> of<sup>17</sup> Truth<sup>17</sup>

### Commentary :

According to Zaratrustra, the man who is unfaithful and distorts the truth, he deceives his own Inner Self about the righteous path.

Only when on the Judgement Bridge will his soul tremble for his false teachings, for his distortion of the truth.

The untruthful man, by his own actions, by his own untruthful tongue, goes astray from the path of Aša or truth.

## Ha 51.14

nōiṭ<sup>1</sup> urvātā<sup>2</sup> dātōibyascā<sup>3</sup>  
karapanō<sup>4</sup> vāstrāṭ<sup>5</sup> arām<sup>6</sup>;  
gavōi<sup>7</sup> ārōis<sup>8</sup> ā<sup>9</sup> sēṇdā<sup>10</sup>;  
x<sup>ra</sup>āiš<sup>11</sup> šyaoθanāišcā<sup>12</sup> sēṇghāišcā<sup>13</sup>  
yā<sup>14</sup> īs<sup>15</sup> sēṇghō<sup>16</sup> apāmām<sup>17</sup>  
drujō<sup>18</sup> dāmānē<sup>19</sup> ādāṭ<sup>20</sup>

Neither<sup>1</sup> to<sup>2</sup> commandments<sup>2</sup> nor<sup>3</sup> to<sup>3</sup> laws<sup>3</sup>  
(are) False<sup>4</sup> Priests<sup>4</sup> reverent<sup>6</sup> as regards<sup>5</sup> protecting<sup>5</sup>;  
Towards<sup>9</sup> the worshipper<sup>8</sup> of<sup>7</sup> Mother<sup>7</sup> Earth<sup>7</sup> (they are) deceptive<sup>10</sup>;  
through<sup>11</sup> their<sup>11</sup> own<sup>11</sup> deeds<sup>12</sup> and<sup>13</sup> teachings<sup>13</sup>  
which<sup>14</sup> teachings<sup>16</sup> ultimately<sup>17</sup> for<sup>15</sup> them<sup>15</sup>  
shall<sup>20</sup> put<sup>20</sup> (them) into<sup>19</sup> the Abode<sup>19</sup> of Untruth<sup>18</sup>

### Commentary :

Zaraθuštra says that these false priests do not show any regard for Ahura Mazda's spiritual Laws and Commands and, therefore, do not protect and guard them.

These false priests deceive the worshippers of Mother Earth (i.e., those who help mankind and nurture Mother Earth).

Through their own false deeds and teachings, these false ones shall be led to their own destruction and shall then have to dwell in the Abode of Untruth.

As in Ha 49.4, the Abode of Untruth means the place where we human beings live and move and have our being. What Zaraθuštra seems to be saying is that the abode of Untruth will be their life on earth which may be a living hell for these false persons.

## Ha 51.15

hyaṭ<sup>1</sup> mīždām<sup>2</sup> zaraθuštra<sup>3</sup>  
magavabyō<sup>4</sup> cōišt<sup>5</sup> parā<sup>6</sup>  
garō<sup>7</sup> dāmānē<sup>8</sup> ahurō<sup>9</sup>  
mazdā<sup>10</sup> jasaṭ<sup>11</sup> pouruyō<sup>12</sup>  
tā<sup>13</sup> vā<sup>14</sup> vohu<sup>15</sup> manahā<sup>16</sup>  
ašāicā<sup>17</sup> savāiš<sup>18</sup> civīš<sup>19</sup>

The reward<sup>2</sup> which<sup>1</sup> Zaraθuštra<sup>3</sup>  
hath<sup>5</sup> promised<sup>5</sup> to<sup>4</sup> (His) Brotherhood<sup>4</sup> from<sup>6</sup> beyond<sup>6</sup>  
in<sup>8</sup> the Abode<sup>8</sup> on<sup>7</sup> High<sup>7</sup> (which) Ahura<sup>9</sup>  
Mazda<sup>10</sup> first<sup>12</sup> did<sup>11</sup> attain<sup>11</sup> –  
these<sup>13</sup> (rewards) indeed<sup>14</sup>, through<sup>15</sup> Vohu<sup>15</sup> Manah<sup>16</sup>  
and<sup>17</sup> through<sup>18</sup> the blessings<sup>18</sup> of Aša<sup>17</sup> I<sup>19</sup> have<sup>19</sup> meant<sup>19</sup>

### Commentary :

Zaraθuštra has promised to his Brotherhood (the Magava, i.e., belonging to the Maga) the reward of the Abode on High, i.e., Heaven or Paradise (Garothman) where dwells Ahura Mazda, who is the first and foremost to attain this Abode.

This is a remarkable idea that Ahura Mazda Himself is advancing at the head of all His Creations and attains the Abode on High.

Zaraθuštra has promised this reward to his Brotherhood through the blessings of Aša and Vohu Manah. Once again, Zaraθuštra tells his followers that to attain the Highest Abode is possible only through following Aša and thus reaching the Spiritual height of Vohu Manah.

## Ha 51.16

tqm<sup>1</sup> kavā<sup>2</sup> vištāspō<sup>3</sup>  
magahyā<sup>4</sup> xšaθrā<sup>5</sup> nqsa<sup>6</sup>  
vañhəu<sup>7</sup> padəbīs<sup>8</sup> manañhō<sup>9</sup>;  
yqm<sup>10</sup> cistm<sup>11</sup> ašā<sup>12</sup> mañtā<sup>13</sup>  
spəntō<sup>14</sup> mazdā<sup>15</sup> ahurō<sup>16</sup>  
aθā<sup>17</sup> nā<sup>18</sup> sazdyāi<sup>19</sup> uštā<sup>20</sup>

This<sup>1</sup> Kava<sup>2</sup> Vištāspa<sup>3</sup>  
hath<sup>6</sup> attained<sup>6</sup> through<sup>5</sup> the strength<sup>5</sup> of<sup>4</sup> the Brotherhood<sup>4</sup>  
through<sup>8</sup> the chants<sup>8</sup> of Vohu<sup>7</sup> Manah<sup>9</sup>  
(this) Wisdom<sup>11</sup> which<sup>10</sup> through<sup>12</sup> Ašā<sup>12</sup> hath<sup>13</sup> decreed<sup>13</sup>  
the Holy<sup>14</sup> Mazda<sup>15</sup> Ahura<sup>16</sup>  
thus<sup>17</sup> to<sup>19</sup> lead<sup>19</sup> us<sup>18</sup> into<sup>20</sup> Light<sup>20</sup>

### Commentary :

Zaraθuštra says that Kava Vištāspa has attained this through the strength of his Holy Brotherhood. The word ‘this’ refers to ‘cistm’, i.e., wisdom in line 4.

Zaraθuštra tells his followers that King Vištāspa has attained wisdom by chanting hymns of love to Vohu Manah. He has obtained wisdom through following the path of Ašā as decreed by Ahura Mazda in His revelation to Zaraθuštra.

This is a very important achievement for Zaraθuštra, the fact that a King has listened to his teachings and attained Spiritual Wisdom. This will give hope to the rest of his followers so that Ahura Mazda can lead all of them into the Light or Illumination of the Soul.

bəɾəxδqm<sup>1</sup> mōi<sup>2</sup> fəɾəʃaoʃtrō<sup>3</sup>  
 hvōgvō<sup>4</sup> daēdōišt<sup>5</sup> kəhrpəm<sup>6</sup>  
 daēnayāi<sup>7</sup> vaʃhuyāi<sup>8</sup>;  
 yqm<sup>9</sup> hōi<sup>10</sup> iʃyqm<sup>11</sup> dātū<sup>12</sup>  
 xʃayqs<sup>13</sup> mazdā<sup>14</sup> ahurō<sup>15</sup>  
 aʃahyā<sup>16</sup> āždyāi<sup>17</sup> gəɾəzdīm<sup>18</sup>

Unto<sup>2</sup> me<sup>2</sup> Frašaoštra<sup>3</sup> Hvōgva<sup>4</sup>  
 hath<sup>5</sup> eagerly<sup>5</sup> offered<sup>5</sup> (his) precious<sup>1</sup> self<sup>6</sup>  
 for<sup>8</sup> (serving) the Holy<sup>8</sup> Faith<sup>7</sup>;  
 may<sup>12</sup> Almighty<sup>13</sup> Mazda<sup>14</sup> Ahura<sup>15</sup>  
 grant<sup>12</sup> unto<sup>10</sup> him<sup>10</sup> this<sup>9</sup> much<sup>11</sup> desired<sup>11</sup>  
 gift<sup>18</sup> for<sup>17</sup> attaining<sup>17</sup> Ašā<sup>16</sup>

#### Commentary :

Zaraθuštra states that Frašaoštra has dedicated himself, his soul, in order to serve Ahura Mazda and His Faith.

He, therefore, wishes that Ahura Mazda should grant Frašaoštra's soul this gift for which he is yearning. Serving Ahura Mazda and His Faith will lead him to attain Ašā and Vohu Manah.

The gift is to dwell in the Abode on High i.e. Garothman/Heaven, wherein dwells Ahura Mazda.

The first two lines of this verse have been variously interpreted. Moulton has remarked "the possibilities of Gathic problems are well illustrated here."

According to I.J.S.T., most translators have followed the Pahlavi rendering as regards this verse. According to the Pahlavi version, Zaraθuštra expresses here the wish to possess the "precious body", viz., Frašaoštra's daughter Hvōvi. This is because the Pahlavi tradition refers to Frašaoštra as the father-in-law of the Prophet.

However, in Vīštāspa Yasht para 11, Zaraθuštra has addressed him, (his father-in-law) as puθra Frašaoštra which is not consistent with the Aryan ideas of dignity of a father's position.

## Ha 51.17 (contd.)

The tradition becomes further complicated when in the rendering of Ha 53.3, we are told that Jāmāspa, the brother of Fraṣaoštra became the husband of Zaraṭuštra's daughter Pouru-Cista. This would mean that Pouru-Cista's grandfather's brother becomes her husband.

Geldner explains that the body referred to in this verse is “the fair body which his believing soul shall earn in Paradise”.

IJST's translation that Fraṣaoštra had offered his precious self, to Zaraṭuštra, for serving the Holy Faith, appears much more reasonable and rational.

## Ha 51.18

təm<sup>1</sup> cistīm<sup>2</sup> dē<sup>3</sup>-jāmāspā<sup>4</sup>  
hvōgvō<sup>5</sup> ištōiš<sup>6</sup> xʷarəna<sup>7</sup>  
aša<sup>8</sup> varəntē<sup>9</sup>-ta<sup>10</sup> xšaθrām<sup>11</sup>  
manaθhō<sup>12</sup> vaθhəuša<sup>13</sup> vīdō<sup>14</sup>;  
ta<sup>15</sup> mōi<sup>16</sup> dāidī<sup>17</sup> ahurā<sup>18</sup>  
hya<sup>19</sup> mazdā<sup>20</sup> rapən<sup>21</sup> tavā<sup>22</sup>

That<sup>1</sup> wisdom<sup>2</sup> the Wise<sup>3</sup> – Jāmāspa<sup>4</sup>  
Hvōgva<sup>5</sup>, yearning<sup>6</sup> for Light<sup>7</sup>  
hath<sup>9</sup> chosen<sup>9</sup> through<sup>8</sup> Aša<sup>8</sup> – that<sup>10</sup> strength<sup>11</sup>  
(which flows) through<sup>14</sup> knowledge<sup>14</sup> of<sup>12</sup> Vohu<sup>13</sup> Manah<sup>12</sup>  
grant<sup>17</sup> that<sup>15</sup>, indeed<sup>16</sup>, O Ahura<sup>18</sup>  
that<sup>19</sup> (all), O Mazda<sup>20</sup>, may<sup>21</sup> cling<sup>21</sup> to<sup>22</sup> Thee<sup>22</sup>

### Commentary :

Zaraθuštra now says that Jāmāspa Hvōgva who yearns for the Light, i.e., illumination of the soul, has chosen to follow the path of Aša.

He has also sought to gain Divine Spiritual Strength which normally comes to a person who has gained knowledge of Vohu Manah, i.e., a Spiritual Mind.

Zaraθuštra desires that Ahura Mazda should grant to all his followers this blessing, so that all will remain forever devoted to Ahura Mazda. Here Zaraθuštra calls Jāmāspa ‘Dē-Jāmāspa’. Dē signifies what tradition has always asserted about him, that he was famed for his wisdom. He succeeded the Prophet as the Head of the Faith, according to I.J.S.T.

One should note that Zaraθuštra repeatedly emphasises that one should follow the path of Aša and, thereafter, a man can rise higher spiritually and gain the knowledge of Vohu Manah or a Spiritual Mind, which will lead to Divine Strength of the Soul.

## Ha 51.19

hvō<sup>1</sup> taṭ<sup>2</sup> nā<sup>3</sup> maidyō<sup>4</sup>-māñhā<sup>5</sup>  
spitāmā<sup>6</sup> ahmāi<sup>7</sup> dazdē<sup>8</sup>  
daēnaya<sup>9</sup> vāēdāmnō<sup>10</sup>;  
yē<sup>11</sup> ahūm<sup>12</sup> iṣasqs<sup>13</sup> aibī<sup>14</sup>  
mazdā<sup>15</sup> dātā<sup>16</sup> mraoṭ<sup>17</sup>  
gayehyā<sup>18</sup> šyaoθanāiš<sup>19</sup> vahyō<sup>20</sup>

Therefore<sup>2</sup>, the man<sup>3</sup>, indeed<sup>1</sup>, O Maidyō<sup>4</sup>-Mah<sup>5</sup>,  
Spitama<sup>6</sup>, shall<sup>8</sup> dedicate<sup>8</sup> himself<sup>8</sup> to Them<sup>7</sup>  
realising<sup>10</sup> (this) in<sup>9</sup> (his) Inner<sup>9</sup> Self<sup>9</sup>;  
whoso<sup>11</sup> strives<sup>13</sup> towards<sup>14</sup> Life<sup>12</sup>  
shall<sup>17</sup> teach<sup>17</sup> the Laws<sup>16</sup> of Mazda<sup>15</sup>  
better<sup>20</sup> unto<sup>18</sup> the Living<sup>18</sup> through<sup>19</sup> (his) deeds<sup>19</sup>

### Commentary :

Maidyo-Mah was of the Spitama family. His father was Arāsti, the brother of Pourushaspa (the father of Zaratustra), and thus he was the first cousin of Zaratustra. He is said to have been the first, and for many years the only follower of the faith of Zaratustra.

His name occurs only in one other place in the extant Avesta Texts, Yasht 13 (Fravardin)(95). There his name stands out at the head of the list of the great champions of the Faith and he is described thus – “who first listened to the Holy Word and to the teachings of Zaratustra”.

Zaratustra now gives instructions to his first follower Maidyoi-Mah. He says that a man should give his all to Them and realise Them in his Inner Soul.

I.J.S.T. feels that ‘ahmāi’, i.e., Them, refers specifically to Xšaθra, to whom this Gatha is dedicated and generally to each member of the seven Amesh Spentas.



## Ha 51.19 (contd)

However, it may be that this ‘ahmāi’ refers to the three ideals mentioned in the previous verse of which Xšaθra was the final ideal viz. Aša, Vohu Manah, Xšaθra.

Following the path of Aša, to achieve knowledge and wisdom of a Spiritual Mind, and thus to achieve Spiritual Strength of the Soul.

Zaraθuštra further says that whosoever strives towards this ideal, shall then teach the Laws of Mazda to mankind, and that man shall teach better by acts of service than his words. This means that the followers of the teacher shall be more impressed by the teacher’s actions than only his preachings.

In Ha 51.11, the word ‘Magai’ is mentioned, meaning the Brotherhood of Zaraθuštra which consisted of devoted souls who worked for the world’s regeneration under His leadership.

The chief members of this Brotherhood were Vištāspa, Frašaoštra, Dā-Jāmāspa and Maidyō -Mah, who are mentioned in this order and by name in verses 16, 17, 18 and 19 of this Ha 51.

## Ha 51.20

taṭ<sup>1</sup> və<sup>2</sup> nā<sup>3</sup> hazaoṣṭā<sup>4</sup>hō<sup>4</sup>  
vīspā<sup>5</sup>hō<sup>5</sup> daidyāi<sup>6</sup> savō<sup>7</sup>  
aṣəm<sup>8</sup> vohu<sup>9</sup> mana<sup>10</sup>hā<sup>10</sup>  
uxdā<sup>11</sup> yāi<sup>12</sup> ārmaiti<sup>13</sup>;  
yazəmnā<sup>14</sup>hō<sup>14</sup> nəma<sup>15</sup>hā<sup>15</sup>  
mazdā<sup>16</sup> rafədrəm<sup>17</sup> cagədo<sup>18</sup>

Of<sup>4</sup> one<sup>4</sup> will<sup>4</sup> in<sup>1</sup> this<sup>1</sup> towards<sup>3</sup> us<sup>3</sup>, indeed<sup>2</sup>,  
(be Ye) All<sup>5</sup>, in<sup>6</sup> granting<sup>6</sup> blessings<sup>7</sup> –  
Aṣā<sup>8</sup> (and) the teachings<sup>11</sup> of<sup>9</sup> Vohu<sup>9</sup> Manah<sup>10</sup>  
through<sup>12</sup> which<sup>12</sup> Armaiti<sup>13</sup> (grows);  
(We Your) worshippers<sup>14</sup> with<sup>15</sup> adoration<sup>15</sup>  
(are) yearning<sup>18</sup> for<sup>17</sup> the Bliss<sup>17</sup> of<sup>16</sup> Mazda<sup>16</sup>

### Commentary:

This verse again refers to the three ideals mentioned in verse 51.18.

Zaraṭuṣṭra says that all these three, i.e., Aṣa (path of Truth), teachings of Vohu Manah (Spiritual Mind) and Xšaθra (Divine Strength of the Soul) are all of One Will in granting blessings towards Zaraṭuṣṭra and his followers. Through these three ideals Armaiti or Right-mindedness or faith grows in the hearts of all devotees.

Zaraṭuṣṭra then says that he and his followers worship Ahura Mazda with adoration and long for Garothman or Heaven, the ultimate Bliss of Ahura Mazda i.e. (Vahištā-išti of the next Gatha 53).

## Ha 51.21

ārmatoiš<sup>1</sup> nā<sup>2</sup> spəntō<sup>3</sup> hvō<sup>4</sup>  
cistī<sup>5</sup> uxδāiš<sup>6</sup> šyaovānā<sup>7</sup>  
daēnā<sup>8</sup> ašəm<sup>9</sup> spənvāt<sup>10</sup>;  
vohu<sup>11</sup> xšaθrəm<sup>12</sup> manahā<sup>13</sup>  
mazdā<sup>14</sup> dadāt<sup>15</sup> ahurō<sup>16</sup>  
təm<sup>17</sup> vaŋuhm<sup>18</sup> yāsa<sup>19</sup> ašm<sup>20</sup>

The devotee<sup>2</sup> of<sup>1</sup> Armaiti<sup>1</sup> (is) holy<sup>3</sup>, he<sup>4</sup> indeed<sup>4</sup>  
through<sup>5</sup> (his) wisdom<sup>5</sup>, (his) teachings<sup>6</sup>, (his) action<sup>7</sup>  
(and) through<sup>8</sup> (his) Inner<sup>8</sup> Self<sup>8</sup> promotes<sup>10</sup> Truth<sup>9</sup>;  
Through<sup>11</sup> Vohu<sup>11</sup> Manah<sup>13</sup>, Divine<sup>12</sup> Strength<sup>12</sup>  
Doth<sup>15</sup> Mazda<sup>14</sup> Ahura<sup>16</sup> bestow<sup>15</sup> –  
For<sup>17</sup> this<sup>17</sup> divine<sup>18</sup> blessing<sup>20</sup> do<sup>19</sup> I<sup>19</sup> pray<sup>19</sup>

### Commentary :

In the previous verse, Zaratuštra has said that the man who follows the path of Aša, attains knowledge and wisdom of Vohu Manah and thus obtains Divine Strength of the Soul, he will have Armaiti within his heart.

In this verse he continues that the man who is a devotee of Armaiti, i.e., one who has faith and piety, such a man, through his wisdom, his teachings and his actions, whose Inner Self has reached a high spiritual level, will promote Truth in mankind.

Such a man reaches a higher Spiritual Mind and then Ahura Mazda grants him Divine Spiritual Strength.

Zaratuštra then says that he prays to Ahura Mazda to grant him this blessing. Obviously, Zaratuštra identifies himself with the man mentioned above and he hopes that through all his teachings and actions Ahura Mazda will give him Spiritual Strength.

## Ha 51.22

yəhyā<sup>1</sup> mōi<sup>2</sup> ašāt<sup>3</sup> hacā<sup>4</sup>  
vahištəm<sup>5</sup> yəsnē<sup>6</sup> paitī<sup>7</sup>  
vaēdā<sup>8</sup> mazdā<sup>9</sup> ahurō<sup>10</sup>;  
yōi<sup>11</sup> āhharācā<sup>12</sup> həntīcā<sup>13</sup>  
tq<sup>14</sup> yazāi<sup>15</sup> xāiš<sup>16</sup> nāmənīš<sup>17</sup>  
pairīcā<sup>18</sup> jasāi<sup>19</sup> vaṇtā<sup>20</sup>

(Him) I<sup>2</sup> think<sup>2</sup> of<sup>2</sup> whom<sup>1</sup> by<sup>4</sup> reason<sup>4</sup> of<sup>4</sup> (his) Righteousness<sup>3</sup>  
in<sup>7</sup> every<sup>7</sup> act<sup>6</sup> of<sup>6</sup> worship<sup>6</sup> (as) the best<sup>5</sup>  
Mazda<sup>9</sup> Ahura<sup>10</sup> doth<sup>8</sup> regard<sup>8</sup>;  
both<sup>12</sup> (among those) who<sup>11</sup> have<sup>12</sup> been<sup>12</sup> and<sup>13</sup> who<sup>13</sup> are<sup>13</sup>;  
these<sup>14</sup> will<sup>15</sup> I<sup>15</sup> revere<sup>15</sup> in<sup>16</sup> their<sup>16</sup> own<sup>16</sup> names<sup>17</sup>  
and<sup>18</sup> will<sup>20</sup> devotedly<sup>20</sup> reach<sup>19</sup> upto<sup>18</sup>

### Commentary :

I.J.S.T. states –

‘This verse is the original of the Yeṇhē Hātqm verse. The main difference between the two is that in the Gatha verse the holy men, both past and present, are spoken of, while in the later verse the Righteous Ones, both men and women, have been mentioned.

The first three pādās of the Gatha verse have been reproduced word for word with only the later changes of grammar and spelling. The two main changes, however, are – (i) the ‘mōi’ is replaced by ‘hātqm’ which is probably the reason why the idea of past and present generations has been left out and (ii) the superlative ‘vahištəm’ has been replaced by the positive ‘vaṇhō’.

## Ha 51.22 (contd)

The second half of *Yejhē hātqm* is entirely different. The idea of bringing in both men and women is an improvement. On the other hand, the last two lines have been practically omitted and so the later verse has lost a great deal of the force and beauty of the original.’ –

Ahura Mazda considers that man noble, who makes his every act of worship according to Righteousness i.e., as per the Law of Aša.

Zarathuštra further says that both, among those who have been (Righteous) and those who are (Righteous), he will revere each one by their own names and also he will strive to reach up to their level and emulate them in holy deeds.

As I.J.S.T. says, the adoration of the Holy Ones by name has developed continuously in Zoroastrianism. The whole Yasht 13 (Fravardin) contains a long list of over 300 names of holy men and women of early Zoroastrian history.

In the Zoroastrian rituals connected with funerals and Jashan Ceremonies, there is a general list of names from ancient Iranian Saga and history and it is followed by a list of names from Parsi history since their arrival in India. Then there follows a special list of local benefactors, the names being agreed upon by the local community.

# GATHA VAHISHTOISHTI

## INTRODUCTION

This is the last of the five Gathas of Zaratuštra. IJST thinks that this Gatha was first spoken by one of the disciples of Zaratuštra and not Zaratuštra himself.

According to him, this disciple was probably the 'Wise' Jamaspa, who succeeded the Prophet, as the 'Head of the Religion'.

The reference to Zaratuštra in verse 8 as the 'Master of Death' and as the 'Greatest' is noteworthy. The whole Gatha seems to have been given out shortly after the passing away of the Prophet and describes what the 'Highest Wish' of Zaratuštra had been.

It describes the Spiritual Life as it should be lived in this world by men and maids 'united in wedlock'. The whole idea is that one can live the life of a good husband or a good wife and still tread the 'Path of Asha' and thus achieve final bliss.

The teaching of Zaratuštra has always contemplated a healthy and useful life lived in the world, fulfilling all one's worldly obligations. Our ideals may soar high above and may reach Heaven itself, but our feet must be firmly placed upon the Earth. Hence at no period in the history of this religion has there been any teaching about Sanyasa or renunciation of worldly obligations.

## Ha 53.1

As per Vendidad Fargard X this verse is to be repeated twice

vahiṣṭā<sup>1</sup> iṣṭiṣ<sup>2</sup> srāvī<sup>3</sup> zaraθuštrahe<sup>4</sup>  
spitāmahyā<sup>5</sup> yezī<sup>6</sup> hōi<sup>7</sup> dāt<sup>8</sup> āyaptā<sup>9</sup>  
aṣāt<sup>10</sup> hacā<sup>11</sup> ahurō<sup>12</sup> mazdā<sup>13</sup> –  
yavōi<sup>14</sup> vīspāi<sup>15</sup> ā<sup>16</sup> hvaṇhəvīm<sup>17</sup>  
yaēcā<sup>18</sup> hōi<sup>19</sup> dabən<sup>20</sup> saškən<sup>21</sup> cā<sup>22</sup>  
daēnayā<sup>23</sup> vaṇhuyā<sup>24</sup> uxδā<sup>25</sup> šyaodanācā<sup>26</sup>

The highest<sup>1</sup> wish<sup>2</sup> of<sup>4</sup> Zaraθuštra<sup>4</sup> Spitama<sup>5</sup> has been<sup>3</sup> fulfilled<sup>3</sup>  
in<sup>6</sup> as<sup>6</sup> much<sup>6</sup> as<sup>6</sup> to<sup>7</sup> him<sup>7</sup> hath<sup>8</sup> granted<sup>8</sup> Blessings<sup>9</sup>  
(by) Ahura<sup>12</sup> Mazda<sup>13</sup> because<sup>11</sup> of<sup>11</sup> (His) Righteousness<sup>10</sup> –  
a holy<sup>17</sup> life<sup>17</sup> for<sup>16</sup> all<sup>15</sup> eternity<sup>14</sup>;  
and<sup>18</sup> (those) who<sup>18</sup> had<sup>20</sup> opposed<sup>20</sup> him<sup>19</sup>, even<sup>22</sup> they<sup>21</sup> have<sup>21</sup> learnt<sup>21</sup>  
the Teachings<sup>25</sup> and<sup>26</sup> the Acts<sup>26</sup> of<sup>24</sup> the Good<sup>24</sup> Religion<sup>23</sup>

### Commentary :

According to I.J.S.T., Gatha Vahiṣṭā-iṣṭi is the last of the five Gathas of Zaraθuštra and he thinks this Gatha was first spoken by one of the disciples of Zaraθuštra and not by Zaraθuštra himself. This disciple was, probably, the wise Jāmāspa, who succeeded the Prophet, as the Head of the Religion. The whole Gatha seems to have been given out shortly after the passing of the Teacher and describes what the highest wish of Zaraθuštra had been.

Since we take this Gatha as being spoken by one of his disciples, it is said in the first verse, that the highest wish of Zaraθuštra Spitama has been fulfilled. Zaraθuštra has been granted blessings by Ahura Mazda on account of his Righteousness and a holy life for all Eternity. It would suggest that Zaraθuštra has been granted Garothman or Heaven.

### Ha 53.1 (contd)

The disciple further states that even those who had opposed him earlier have now learnt the teachings of Zaratuštra and follow the Good Religion in their actions.

From this it appears that Zaratuštra, towards the end of his life, must have been successful in getting more followers towards his thinking – even those who used to oppose and torment him.

It may be noted that the word ‘Zaratuštrahē’, in the first line, takes the later Avesta, genitive singular ending, ‘hē’ instead of ‘hyā’ as in the Gathas. This is an indication that this is probably the latest to be composed amongst the five Gathas.



## Ha 53.2

aṭcā<sup>1</sup> hōi<sup>2</sup> scaṇtū<sup>3</sup> manaḡhā<sup>4</sup> uxδāiš<sup>5</sup> ṣyaοṭanāiṣcā<sup>6</sup>  
xšnūm<sup>7</sup> mazdā<sup>8</sup> vahmāi<sup>9</sup> ā<sup>10</sup> fraorəṭ<sup>11</sup> yasnqscā<sup>12</sup>  
kavācā<sup>13</sup> vištāspō<sup>14</sup> zaraṭuštriš<sup>15</sup>  
spitāmō<sup>16</sup> fəraṣaoṣṭrascā<sup>17</sup>  
dāḡhō<sup>18</sup> ərazūš<sup>19</sup> paṭō<sup>20</sup> –  
yqm<sup>21</sup> daēnqm<sup>22</sup> ahurō<sup>23</sup> saoṣyaṇtō<sup>24</sup> dadāṭ<sup>25</sup>

And<sup>1</sup> so<sup>1</sup> let<sup>3</sup> them<sup>3</sup> (all) strive<sup>3</sup> for<sup>2</sup> Him<sup>2</sup> with<sup>4</sup> thought<sup>4</sup>, words<sup>5</sup> and<sup>6</sup> deeds<sup>6</sup>  
for<sup>7</sup> satisfaction<sup>7</sup> of<sup>8</sup> Mazda<sup>8</sup> for<sup>9</sup> (His) worship<sup>9</sup>, indeed<sup>10</sup>, and<sup>12</sup> let<sup>11</sup> (each)  
choose<sup>11</sup> acts<sup>12</sup> of piety<sup>12</sup>;  
and<sup>13</sup> Kava<sup>13</sup> Vištāspa<sup>14</sup> devoted<sup>15</sup> to<sup>15</sup> Zaraṭuštra<sup>15</sup>  
Spitama<sup>16</sup> (Maidyo-Mah)<sup>16</sup> and<sup>17</sup> Fraṣaoṣtra<sup>17</sup>  
(have been) meditating<sup>18</sup> on<sup>20</sup> the path<sup>20</sup> of Truth<sup>19</sup> –  
which<sup>21</sup> (is) the Faith<sup>22</sup> Ahura<sup>23</sup> hath<sup>25</sup> revealed<sup>25</sup> to<sup>24</sup> the Saviour<sup>24</sup>

### Commentary :

In continuation of the previous verse, the disciple states that all the followers of Zaraṭuštra, including those opponents who were won over by him, should continue to strive for Ahura Mazda with thoughts, words and deeds in order to satisfy Ahura Mazda. He also wants each of them to choose acts of piety, for His worship.

The disciple further states that all the three, Kavi Vištāspa who is devoted to Zaraṭuštra, Maidyo-Mah (Spitama) and Fraṣaoṣtra, have been thinking and meditating on the Paths of Truth which is the Teaching Ahura Mazda had revealed to the Prophet (Saviour).

It may be observed that the name of Jāmāspa as a devotee, is not mentioned, may be, because he himself is speaking thus.

It is then clearly stated by the disciple that the path of Truth is the Faith that Ahura Mazda had revealed to Zaraṭuštra, the Prophet.

## Ha 53.3

tāmca<sup>1</sup> tū<sup>2</sup> pourū<sup>3</sup>-cistā<sup>4</sup> haēcat<sup>5</sup> aspānā<sup>6</sup>,  
spitāmī<sup>7</sup> yezvī<sup>8</sup> dugədrqm<sup>9</sup> zaraθuštrahe<sup>10</sup>; –  
vaṣṭhəu<sup>11</sup> paityāstəm<sup>12</sup> manaṣhō<sup>13</sup>,  
aṣahyā<sup>14</sup> mazdāscā<sup>15</sup> taibyō<sup>16</sup> dāt<sup>17</sup> sarəm<sup>18</sup>;  
aθā<sup>19</sup> hēm<sup>20</sup> fərašvā<sup>21</sup> θwā<sup>22</sup> xraθwā<sup>23</sup>,  
spəništā<sup>24</sup> ārmatōiš<sup>25</sup> hudānū<sup>26</sup> varəšvā<sup>27</sup>.

And<sup>1</sup> to<sup>1</sup> this<sup>1</sup> (Faith) assuredly<sup>2</sup>, (shall come) the Perfect<sup>3</sup> Wisdom<sup>4</sup> of the  
Haēcat<sup>5</sup>-aspas<sup>6</sup>  
of<sup>7</sup> the Spitamas<sup>7</sup>, the last<sup>8</sup> of the<sup>9</sup> achievements<sup>9</sup> of Zaraθuštra<sup>10</sup>; –  
complete<sup>12</sup> confidence<sup>12</sup> in<sup>11</sup> Vohu<sup>11</sup> Manah<sup>13</sup>  
(and) union<sup>18</sup> with<sup>14</sup> Aṣā<sup>14</sup> and<sup>15</sup> with<sup>15</sup> Mazda<sup>15</sup> shall<sup>17</sup> this<sup>17</sup> (Faith) bestow<sup>17</sup> on<sup>16</sup>  
them<sup>16</sup>  
therefore<sup>19</sup>, commune<sup>20,21</sup> with<sup>22</sup> thine<sup>22</sup> own<sup>22</sup> soul<sup>23</sup>-force<sup>23</sup>,  
work<sup>27</sup> through<sup>24</sup> the highest<sup>24</sup> intuition<sup>26</sup> of Armaiti<sup>25</sup>

### Commentary :

This is a very difficult verse to understand satisfactorily.

According to Pahlavi tradition, all have construed Pouru-cista as the name of the youngest daughter of Zaraθuštra and as a vocative. But the Sanskrit version of Nairyosang does not mention this name at all.

I.J.S.T. is also not convinced as he does not accept the traditional story about the family and children of Zaraθuštra. He has, therefore, taken Pouru-cista as an abstract noun and translated as Full Wisdom or Perfect Wisdom. He says that a Parsi writer Nasserwanji F. Billimoria has pointed out this Perfect Wisdom spoken of here is a heritage of the Haechat-aspa family and the Spitama clan to which the Prophet belonged.

### **Ha 53.3(contd)**

In this verse the author states that this Faith is enriched with the Perfect Wisdom of the clan of the Haechat-aspa and Spitama, which is the last essence of Zaratustra.

This faith bestows on those who follow it, complete confidence and trust in Vohu Manah and unites all men with Mazda and His Truth.

The author then says that each person should commune with his Inner Self and through faith and piety gain intuition or clear insight about the teachings of Zaratustra.

## Ha 53.4

tām<sup>1</sup> zī<sup>2</sup> vā<sup>3</sup> @spārādā<sup>4</sup> varānī<sup>5</sup> yā<sup>6</sup> feḍrōi<sup>7</sup> vīdā<sup>8</sup>  
paiṭyaēcā<sup>9</sup> vāstryaēbyō<sup>10</sup> atcā<sup>11</sup> x<sup>12</sup>aētaovē<sup>12</sup>  
ašāunī<sup>13</sup> ašavabyō<sup>14</sup> –  
manaḡhō<sup>15</sup> vaḡhəuš<sup>16</sup> x<sup>17</sup>ənva<sup>17</sup> haḡhuš<sup>18</sup> (mām bāəduš) \*  
mazdā<sup>19</sup> dadā<sup>20</sup> ahurō<sup>21</sup>  
daēnayāi<sup>22</sup> vaḡhuyāi<sup>23</sup> yavōi<sup>24</sup> vīspāi<sup>25</sup> ā<sup>26</sup>

@so Bartholomae and IJST; Geldner reads spārādānī

\* Geldner adds these words which do not make any sense as per I.J.S.T. Bartholomae ignores them altogether and so does I.J.S.T.

For<sup>2</sup> this<sup>1</sup> I<sup>5</sup> have<sup>5</sup> chosen<sup>5</sup> deliberately<sup>4</sup> for<sup>3</sup> you<sup>3</sup> (the Faith) which<sup>6</sup> assigns<sup>8</sup> in<sup>7</sup>  
(the name of our) Father<sup>7</sup>  
and<sup>9</sup> in<sup>9</sup> (the name of our) Master<sup>9</sup> (their respective tasks) unto<sup>10</sup> the Shepherds<sup>10</sup>  
as<sup>11</sup> also<sup>11</sup> unto<sup>12</sup> (each) self-reliant<sup>12</sup>  
(This) Holy<sup>13</sup> (Faith) (is) for<sup>14</sup> the followers<sup>14</sup> of Truth<sup>14</sup>;  
(This) radiant<sup>17</sup> heritage<sup>18</sup> of<sup>16</sup> Vohu<sup>16</sup> Manah<sup>15</sup>  
may<sup>20</sup> Ahura<sup>21</sup> Mazda<sup>19</sup> bestow<sup>20</sup>  
upon<sup>23</sup> the Good<sup>23</sup> Faith<sup>22</sup> unto<sup>26</sup> all<sup>25</sup> time<sup>24</sup>

### Commentary :

Bartholomae has put this verse in the mouth of Jāmāspa, while Mills and Kanga think this verse is spoken by Pouru-cista.

Having considered earlier that this Gatha may have been spoken by Jāmāspa, we continue with that presumption. I.J.S.T. has divided the verse into three parts – one couplet, a single line and one triplet.

Jāmāspa says that this Faith has been specially chosen for the listeners which faith is in the name of the Father and Master, i.e., the Founder of the Faith – Zaratuštra.

### Ha 53.4 (contd)

This faith assigns duties to the Shepherds (the Leaders) and to the highest group of the Disciples (the *xʷaətu* – Self Reliant).

The Shepherds refers to the Spiritual Shepherds and Leaders of Zaratustra's new faith.

The Self-Reliant are distinct from the Leaders but they also have to render help in spreading the new faith. These Self-Reliant together with the Leaders constituted the very core of the great Maga Brotherhood of Zaratustra.

The third line *aṣṭunī aṣavabyō* sums up the idea of the Religion. This is the Holy Faith for Righteous Men.

Then, in the last three lines of the verse, Jāmāspa prays that Ahura Mazda bestow the radiant heritage of Vohu Manah upon the Good Religion for all time, i.e., for Eternity.

## Ha 53.5

sāx<sup>1</sup>ēnī<sup>1</sup> vazyamābyō<sup>2</sup> kainibyō<sup>3</sup> mraomī<sup>4</sup>  
xšmaibyācā<sup>5</sup> vadāmnō<sup>6</sup> mēn<sup>7</sup> cā<sup>8</sup> ī<sup>9</sup> mązdazdūm<sup>10</sup>;  
vaēdōdūm<sup>11</sup> daēnābīš<sup>12</sup>  
abyastā<sup>13</sup> ahūm<sup>14</sup> yā<sup>15</sup> vaḡhēuš<sup>16</sup> manaḡhō<sup>17</sup>;  
ašā<sup>18</sup> vā<sup>19</sup> anyō<sup>20</sup> ainīm<sup>21</sup> vīvāḡhatū<sup>22</sup>  
taḡ<sup>23</sup> zī<sup>24</sup> hōi<sup>25</sup> hušēnəm<sup>26</sup> aḡhaḡ<sup>27</sup>.

(These) words<sup>1</sup> do<sup>4</sup> I<sup>4</sup> speak<sup>4</sup> to Maidens<sup>3</sup> uniting<sup>2</sup> in<sup>2</sup> marriage<sup>2</sup>  
and<sup>5</sup> to you<sup>5</sup> (O Youths), appealing<sup>6</sup>, and<sup>8</sup> do<sup>10</sup> you<sup>10</sup> bear<sup>10</sup> (these) indeed<sup>9</sup> in  
mind<sup>7</sup>;  
understand<sup>11</sup> (them) in<sup>12</sup> (your) Inner<sup>12</sup> Selves<sup>12</sup>,  
constantly<sup>13</sup> practice<sup>13</sup> the life<sup>14</sup> which<sup>15</sup> (is) of<sup>16</sup> Vohu<sup>16</sup> Manah<sup>17</sup>;  
let each<sup>20</sup> of<sup>19</sup> you<sup>19</sup> strive<sup>22</sup> to surpass<sup>22</sup> the other<sup>21</sup> in Truth<sup>18</sup>,  
that<sup>23</sup> shall<sup>27</sup>, indeed<sup>24</sup>, bring<sup>27</sup> to each<sup>25</sup> the rich<sup>26</sup> reward<sup>26</sup>.

### Commentary :

From this verse onwards the Speaker of this Gatha gives valuable advice about the ideals of life.

In the preceding verse he has spoken about the Shepherds (Leaders) and the Self-Reliant (the highest group of Zaraṭuštra's disciple). Now he speaks about the rest of the followers of Zaraṭuštra (Vərəzānā and the Airyaman).

He teaches the youths and maidens, who are united in marriage, to constantly practice in their daily lives, the ideals of Truth and to seek the life of Vohu Manah (i.e., seeking the path to high spiritual mind).

The Speaker wants each of these youths and maidens striving to surpass each other in Truth and in Vohu Manah, as he assures them that they will surely get rich rewards in their lives.

## Ha 53.6

iθā<sup>1</sup> ī<sup>2</sup> haiθyā<sup>3</sup> narō<sup>4</sup> aθā<sup>5</sup> jñayō<sup>6</sup>;  
drujō<sup>7</sup> hacā<sup>8</sup>@ rāθāmō<sup>9</sup> yām<sup>10</sup> spaṣuθā<sup>11</sup> frāidim<sup>12</sup>  
@drujō<sup>13</sup> āyesē<sup>14</sup> (hōiṣ piθā)\* tanvō<sup>15</sup> parā<sup>16</sup>;  
vayū<sup>17</sup>-bārədubyō<sup>18</sup> duṣ<sup>19</sup>-x<sup>20</sup>arəθām<sup>20</sup>  
nqsaṭ<sup>21</sup> x<sup>22</sup>ārəθām<sup>22</sup> (dregvōdabyō)\*\* jṭ<sup>23</sup>- arətaēibyō<sup>24</sup>;  
anāiṣ<sup>25</sup> ā<sup>26</sup> manahīm<sup>27</sup> ahūm<sup>28</sup> mārəṅgəduyē<sup>29</sup>.

@ IJST is inclined to omit these words hacā<sup>8</sup> and drujo<sup>13</sup>

\* According to I.J.S.T., these two words are incomprehensible and are metrically unnecessary, and so they have been omitted in the translation.

\*\* According to I.J.S.T., this is evidently a gloss explaining the following word, thus it has to be left out in order to get the meter correct.

Even<sup>1</sup> here<sup>2</sup> (these are) the Truths<sup>3</sup>, O men<sup>4</sup> and<sup>5</sup> maids<sup>6</sup>;  
the attractive<sup>9</sup> lures<sup>9</sup> of Untruth<sup>7</sup> which<sup>10</sup> you<sup>11</sup> consider<sup>11</sup> an advantage<sup>12</sup>,  
(lead) to attachment<sup>14</sup> away<sup>16</sup> from<sup>15</sup> the Self<sup>15</sup>;  
the dim<sup>19</sup> (Spiritual) light<sup>20</sup> of those bearing<sup>18</sup> woe<sup>17</sup>  
doth<sup>21</sup> obscure<sup>21</sup> the (Inner) light<sup>22</sup> of (these) despisers<sup>23</sup> of Truth<sup>24</sup>;  
thus<sup>25</sup>, verily<sup>26</sup>, do<sup>29</sup> you<sup>29</sup> pervert<sup>29</sup> (your own) Spiritual<sup>27</sup> Life<sup>28</sup>.

### Commentary :

As per I.J.S.T. this is a difficult verse, which seems to have been corrupted by later copyists who have interpolated several words taken probably from an older commentary giving an explanation of the verse.

The speaker of the Gatha says that even here upon this earth these are the Truths. The word Truth apparently refers to the sāk<sup>2</sup>āni of the preceding verse, i.e., the words of teachings given to the youths and maidens and the speaker feels that these words are relevant on this earth.

## **Ha 53.6 (contd)**

He goes on to say that usually they will find the Untruth, as pleasanter to believe in and, thus it will lead them astray.

Usually untruths refer to the selfish and greedy aspects of mankind and it is much easier to give in to that side as superficially it attracts mankind.

However, this untruth leads human beings away from their inner spiritual self. The true self is said to be obscured by earthly desire.

The attachment to untruth, dims the spiritual light of the self, and thus prevents the Divine Light from shining forth.



## Ha 53.7

aṭ<sup>1</sup>-cā<sup>2</sup> vā<sup>3</sup> miždām<sup>4</sup> aṣṣaṭ<sup>5</sup> ahyā<sup>6</sup> magahyā<sup>7</sup>  
yavaṭ<sup>8</sup> āžus<sup>9</sup> zrazdiš<sup>10</sup> būnōi<sup>11</sup> haxtayā<sup>12</sup>  
parā<sup>13</sup>-cā<sup>14</sup> mraocqs<sup>15</sup> aorā<sup>16</sup>-cā<sup>17</sup>;  
yaṭrā<sup>18</sup> mainyuš<sup>19</sup> drəgvatō<sup>20</sup> nqsaṭ<sup>21</sup>  
(parā)\* ivīzayaṭrā<sup>22</sup> magəm<sup>23</sup> təm<sup>24</sup>  
aṭ<sup>25</sup> vā<sup>26</sup> vayōi<sup>27</sup> aṣṣaitī<sup>28</sup> apəməm<sup>29</sup> vacō<sup>30</sup>

\* According to I.J.S.T., meter requires that this word be dropped.

But on the other hand<sup>1,2</sup>, the reward<sup>4</sup> of<sup>6</sup> this<sup>6</sup> Brotherhood<sup>7</sup> awaits<sup>5</sup> you<sup>3</sup>,  
as<sup>8</sup> long<sup>8</sup> as<sup>8</sup> in the united<sup>12</sup> couple<sup>12</sup> (there exists) essentially<sup>11</sup> the most<sup>10</sup>  
devoted<sup>10</sup> zeal<sup>9</sup>,  
acting<sup>15</sup> whether<sup>14</sup> for the higher<sup>13</sup> or<sup>17</sup> for the lower<sup>16</sup> (life);  
wherever<sup>18</sup> the spirit<sup>19</sup> of the follower<sup>20</sup> of Untruth<sup>20</sup> prevails<sup>21</sup>,  
should<sup>22</sup> you<sup>22</sup> renounce<sup>22</sup> this<sup>24</sup> Brotherhood<sup>23</sup>,  
then<sup>25</sup> in<sup>27</sup> grief<sup>27</sup> your<sup>26</sup> final<sup>29</sup> word<sup>30</sup> shall be<sup>28</sup> (uttered).

### Commentary :

In the previous verse the speaker of the Gatha has said that if the youths and maidens allow themselves to be lured by Untruth, then the Inner Light of each human being is obscured and this prevents the growth of a higher spiritual life.

In this verse the speaker says that, conversely, if the wedded couple comes within the Brotherhood by following Truth, by being most devoted in their zeal towards truth, they will realise the merits of the life of Truth, in this life or the higher life.

However, the speaker again warns that if the couple chooses to renounce the Brotherhood, being deluded by the Spirit of the follower of Untruth, then grief and words of woe shall be their destiny.

## Ha 53.8

anāiš<sup>1</sup> ā<sup>2</sup> duž<sup>3</sup> -varəšnāhō<sup>4</sup> dafšnyā<sup>5</sup> həntū<sup>6</sup>  
zaxyācā<sup>7</sup> vīspāhō<sup>8</sup> xraosəntqm<sup>9</sup> upā<sup>10</sup>;  
huxšaθrāiš<sup>11</sup> jə<sup>12</sup> nərqm<sup>13</sup> (xrūnərqm-cā)\*  
rāmām<sup>14</sup> -cā<sup>15</sup> āiš<sup>16</sup> dadātū<sup>17</sup>;  
šyeitibyō<sup>18</sup> vīžibyō<sup>19</sup> iratū<sup>20</sup> (īš)\*\* dvafšō<sup>21</sup>  
hvō<sup>22</sup> dərəzā<sup>23</sup> mərəθyāuš<sup>24</sup> mazištō<sup>25</sup> mošucā<sup>26</sup> astū<sup>27</sup>

\* I.J.S.T. regards these words as interpolated and so he has not translated them.

\*\* This word is metrically unnecessary and is omitted in the translation.

Thus<sup>1</sup> indeed<sup>2</sup> workers<sup>4</sup> of<sup>3</sup> evil<sup>3</sup> shall<sup>6</sup> (inevitably) be<sup>6</sup> deceived<sup>5</sup>  
and<sup>7</sup> (stung) by ridicule<sup>7</sup> they<sup>8</sup> all<sup>8</sup> shall<sup>9,10</sup> chide<sup>9,10</sup> themselves<sup>9,10</sup>;  
but<sup>15</sup> upon (our) maidens<sup>12</sup> (and) men<sup>13</sup>, (helped) by Good<sup>11</sup> Leaders<sup>11</sup>,  
may<sup>17</sup> He<sup>17</sup> bestow<sup>17</sup> Peace<sup>14</sup> through<sup>16</sup> these<sup>16</sup> (Truths);  
may<sup>20</sup> tribulation<sup>21</sup> disappear<sup>20</sup> from<sup>18</sup> (our) happy<sup>18</sup> people<sup>19</sup> –  
He indeed<sup>22</sup> (is) Master<sup>23</sup> of Death<sup>24</sup> and<sup>26</sup> soon<sup>26</sup> may<sup>27</sup> (He) the Greatest<sup>25</sup>  
come<sup>27</sup> (again amongst us).

### Commentary :

The speaker says that all evil doers are inevitably themselves deceived into evil. When they find themselves ridiculed in the world after their failures, they chide themselves for having done evil deeds.

However, the speaker wishes that peace may be bestowed on those maidens and men who are in the Brotherhood, who follow the Truth and who are guided by good leaders. All difficulties and tribulations will disappear and they will be happy and peaceful persons.

## Ha 53.8 (contd)

In the last two lines the speaker says that he is the Master of Death. This appears to refer to Zaratustra, implying that Zaratustra has conquered Death and gone beyond Death.

It is to be noted that this Gatha is spoken by the successor of Zaratustra after his passing away.

Therefore, the speaker is conveying the deep longing of the Faithful for the return of the Saviour after his passing away. He hopes that the Saviour watches over his people and would come back to them when the time is ripe. We find that in most religions there appears to be the promise of the return of the Saviour.

## Ha 53.9

duš<sup>1</sup>-varənāiš<sup>2</sup> vaēšō<sup>3</sup> rāstī<sup>4</sup> (tōi<sup>5</sup>)\* narəpiš<sup>6</sup> arəjīš<sup>7</sup>  
aēšasā<sup>8</sup> jī<sup>9</sup>-arəta<sup>10</sup> pəšō<sup>11</sup>-tanvō<sup>12</sup>  
kū<sup>13</sup> ašavā<sup>14</sup> ahurō<sup>15</sup>  
yā<sup>16</sup> iš<sup>17</sup> jyātəuš<sup>18</sup> hēmiθyāt<sup>19</sup> vasō<sup>20</sup>-itōiščā<sup>21</sup>  
tač<sup>22</sup> mazdā<sup>23</sup> tavā<sup>24</sup> xšaθrəm<sup>25</sup>  
yā<sup>26</sup> ərəžəjyōi<sup>27</sup> dāhī<sup>28</sup> drigaovē<sup>29</sup> vahyō<sup>30</sup>

\* I.J.S.T. drops this word as it disturbs the meter.

With<sup>1</sup> evil<sup>1</sup> believers<sup>2</sup> hatred<sup>3</sup> leads<sup>4</sup> to the condemnation<sup>6</sup> of<sup>7</sup> worthies<sup>7</sup>  
(they are) slaves<sup>8</sup> of desire<sup>8</sup>, despisers<sup>9</sup> of Truth<sup>10</sup> (their) selves<sup>12</sup> struggling<sup>11</sup>;  
who<sup>13</sup> (is) the righteous<sup>14</sup> Lord<sup>15</sup>  
who<sup>16</sup> shall<sup>19</sup> oppose<sup>19</sup> them<sup>17</sup> with<sup>18</sup> (all) his Life<sup>18</sup> Force<sup>18</sup> and<sup>20,21</sup> with full<sup>20,21</sup>  
freedom<sup>20,21</sup>?  
That<sup>22</sup>, O Mazda<sup>23</sup>, (is) Thy<sup>24</sup> Xšaθra<sup>25</sup>  
through<sup>26</sup> which<sup>26</sup> Thou<sup>28</sup> bestoweth<sup>28</sup> upon<sup>27</sup> the right<sup>27</sup> living<sup>27</sup>, meek<sup>29</sup> (their)  
higher<sup>30</sup> reward<sup>30</sup>.

### Commentary :

The speaker says that the believers or followers of evil are filled with hatred for the good and truthful persons, whom they condemn. These untruthful evil persons are slaves to their own passions and desires, they are despisers of Truth and their Inner Self is always struggling.

## Ha 53.9(contd)

The speaker then asks, who is the Lord who is righteous, and who shall confront all this evil, with full force and freedom.

The answer is given in the next two lines, when he says that Mazda's Xšaθra or Spiritual Strength/Power is that which will oppose and confront evil and which shall also bring strength to the righteous living, meek persons and give them their reward.

I.J.S.T. says that the word 'meek' does not always imply those that are poor and weak in the worldly sense.

Instead, these 'drigu' or meek persons may be really strong as well as rich in righteousness and in Soul Force. They strive to conquer evil with the strength of their soul and not by opposing hatred with hatred. According to him, it is to be noted that in this verse, as also in the Ahuna Vairya, we get Xšaθra and drigu associated together.

## **Airyāmā Iṣyō**

### **Ha 54.1**

#### **Introduction**

This is the well-known Airyāmā Iṣyō verse. At the present time it is used as part of the Zoroastrian marriage service. In the Yasna, it is given as a separate Ha(Chapter) and it is placed, immediately, after the Fifth Gatha Ha 53 and numbered Ha 54.

I J S Taraporewalla has included this verse in his book ‘The Divine Songs of Zaratustra’, because he regards it as a part of the fifth Gatha, in fact as its last verse.

He has given 3 reasons for this –

1. Its meter is exactly that of the fifth Gatha
2. In the book of Yasna it follows immediately after the last verse of Yasna 53, except for some liturgical formulas intervening
3. Most important of all, the thought is in absolute agreement with that of the fifth Gatha.

He further states that this verse invokes the blessings of the Supreme Being upon the Zoroastrian Brotherhood and thus it is a fitting conclusion to the fifth Gatha.

In Vendidad Fargard (Chapter) X, certain Gatha stanzas are instructed to be recited twice, thrice or four times respectively. Amongst them is this verse Ha 54.1, which should be recited four times aloud. Fargard XXII states that Angra Mainyu creates 99,999 diseases and Ahura Mazda applies for healing of these diseases to the Holy Word and to the prayer ‘Airyaman’.

Ardibehesht Yasht (Karda 5) states –

The prayer ‘Airymana’ is the greatest of the Holy Spells, best exceedingly best, fairest most fair, powerful and most powerful of the Holy Spells, firm, firmest, victorious and healing and the most healing of the Holy Spells. Smites all the wizards and witches of Angra Mainyu for him who worships Asha Vahishta and recites the Ha of ‘ā airyāmā iṣyō’.- (English version of Gujarati translation of Ervad K.E.Kanga).

Ervad K. E. Kanga states that Airyamana is also the name of the Yazata and he is the angel presiding over peace, happiness and comradeship. He is also the Yazata giving ease and comfort by driving away the false notions from the mind regarding magic and witchcraft. For destroying the malice of Angra Mainyu, the prayer named ‘Airyamana’ is the most effective weapon.

In the Havan Gah prayer paragraph 6 it is stated that the prayer called ‘Airyamana Ishya’ is the uppermost, the middle and the concluding on the Holy Spell of the Five Gathas for invoking help ( i.e. the prayer named Airyamana Ishya is the best amongst the Holy Spell of the Five Gathas) (English version of the Gujarati translation of Ervad K. E. Kanga).

In the last verse of the fifth Gatha (Ha 53.9), the speaker asks who is the Righteous Lord, who shall oppose them (evil believers) with his life force and with full freedom. The answer is that the right living meek persons shall oppose them, on whom Mazda shall bestow, through His Power (Xšaθra), the higher reward.

The speaker obviously continues in Ha 54.1 to pray and seek the blessings of the Supreme Being, Ahura Mazda, to bestow this reward on the Brotherhood of Zaratuštra and the men and maidens of Zaratuštra’s faith. Then he concludes that this is the Will/Plan of Ahura Mazda, to bring all of mankind, towards Vohu Manah and Aša and bestow the highest reward on them.

It may be mentioned that IJST and Moulton have both taken the term ‘Airyamana’ in this verse Ha 54.1 as standing for the ‘Brotherhood’

## Airyāmā Iṣyō

### Ha 54.1

ā<sup>1</sup> airyāmā<sup>2</sup> iṣyō<sup>3</sup> rafəδrāi<sup>4</sup> jaṇtu<sup>5</sup>,  
nərəbyascā<sup>6</sup> nāiribyascā<sup>7</sup> Zaratuštrahe<sup>8</sup>,  
vaṇhəuš<sup>9</sup> rafəδrāi<sup>10</sup> manahō<sup>11</sup>;  
yā<sup>12</sup> daēnā<sup>13</sup> vairīm<sup>14</sup> hanā<sup>15</sup> miždəm<sup>16</sup>,  
ašahyā<sup>17</sup> yāsā<sup>18</sup> ašīm<sup>19</sup>,  
yqm<sup>20</sup> iṣyqm<sup>21</sup> Ahurō<sup>22</sup> masatā<sup>23</sup> Mazdā<sup>24</sup>.

May<sup>5</sup> the much<sup>3</sup> desired<sup>3</sup> Brotherhood<sup>2</sup> come<sup>5</sup> hither<sup>1</sup> for (our) rejoicing<sup>4</sup>  
For the men<sup>6</sup> and for the maidens<sup>7</sup> of Zaratuštra<sup>8</sup>  
For the fulfillment<sup>10</sup> of Vohu<sup>9</sup> Manah<sup>11</sup>  
Whosoever's<sup>12</sup> Inner-self<sup>13</sup> earns<sup>15</sup> the precious<sup>14</sup> reward<sup>16</sup>  
I will<sup>18</sup> pray<sup>18</sup> to Aša<sup>17</sup> for the blessing<sup>19</sup>  
Which<sup>20</sup>, greatly<sup>21</sup> to be desired<sup>21</sup>, Ahura<sup>22</sup> Mazda<sup>24</sup> hath<sup>23</sup> meant<sup>23</sup> (for us).

### Commentary

Whenever this word 'Airyamana' has occurred in the Gathas, it has meant 'friend', and it is the special designation of one of the three types of the disciples of Zaratuštra. (Refer Ha 32.1).

IJST, however, thinks that here this word stands for the whole of the Zoroastrian Brotherhood. Moulton has actually translated this word as 'Brotherhood' and IJST is extremely happy with this translation. IJST quotes Moulton that it is more natural to think, at the end of the Gathas, of the 'Brotherhood' which is simply the fellowship of the Teacher and the Disciple – (EZpg.117).

In the first three lines the speaker wishes that the much desired Brotherhood come forward for the men and maidens of Zaratuštra, bringing to them their desire for fulfillment of Vohu Manah.

In Ha 51.15, it is stated that Zaratuštra has promised unto all his Brotherhood that their reward shall be the Abode on High (Garodemana), wherein dwells Ahura Mazda. Such is the reward that Vohu Manah bestows, such is the blessing of Aša that Zaratuštra promised them. This reward is given to those who have followed the teachings of Zaratuštra, and reached the state of highest Spiritual Mind. These are the persons who form the Brotherhood of Zaratuštra.



Therafter, in Has 51.16 to 51.19, Zaraθuštra has given the names of his most intimate disciples beginning with Kavi Vishtāspa, Ferašaoštra Hvōgva, Dē Jāmāspa and finally his cousin and first follower, Maidyō Māh.

As stated earlier in Ha 53, it appears that this Ha was spoken by a follower of Zaraθuštra, after his death, probably Dē Jāmāspa. In Ha 54.1, Jāmāspa now desires, that the entire Brotherhood of Zaraθuštra (his intimate disciples), who have reached the state of highest Spiritual Mind, should come, with help and support, for the men and maidens, who are followers of Zaraθuštra and bring unto them the essence of Vohu Manah and the reward of Vohu Manah, which is the Abode on High.

The speaker then continues that he will pray to Aša to grant these blessings which are so much desired by all human beings and which Ahura Mazda has meant for all.

According to Moulton, the last line stating that, Ahura Mazda has meant the blessing for all human beings, refers to the final consummation that existed in the mind of Ahura Mazda i.e. His Will or Plan to bring all mankind towards Vohu Manah and Aša.